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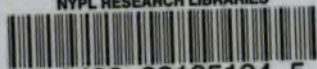
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# *Orientalia Antiqua*

or

*Documents and Researches*  
*relating to the history of the*  
*Writings Languages and Arts*  
*of the East*

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*by*

*Terrien de Lacouperie. M. B. A. S. & C.*

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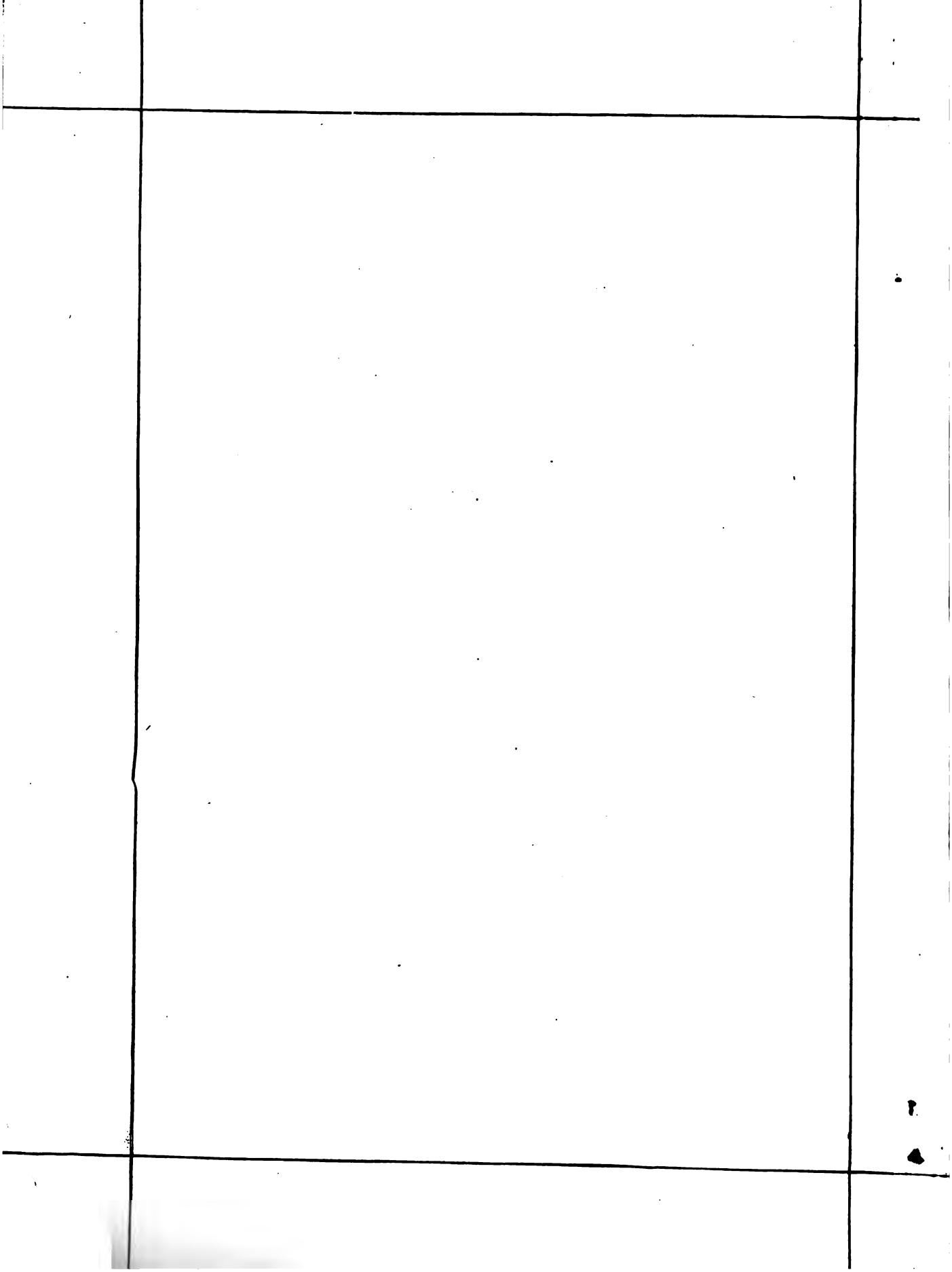
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Documents and Researches  
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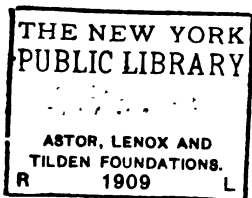
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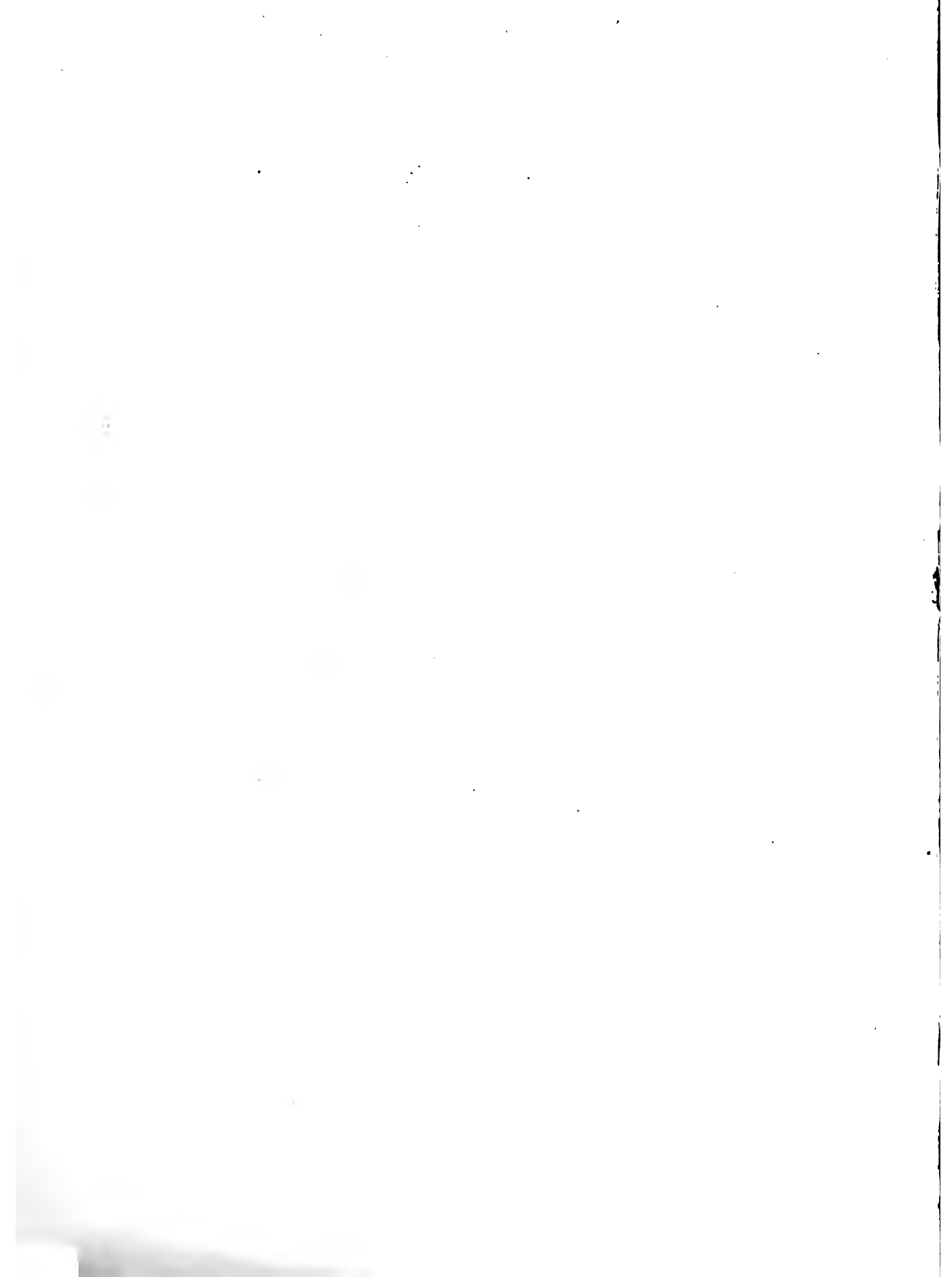
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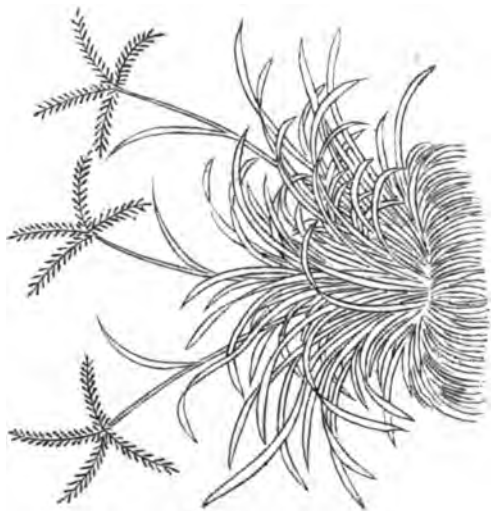
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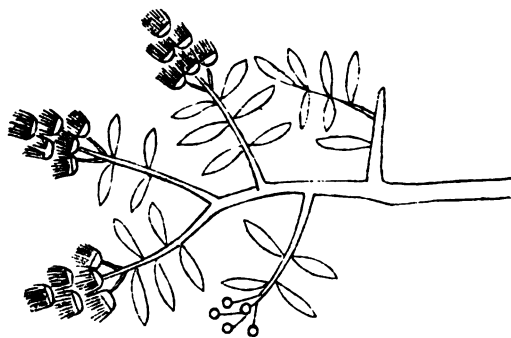


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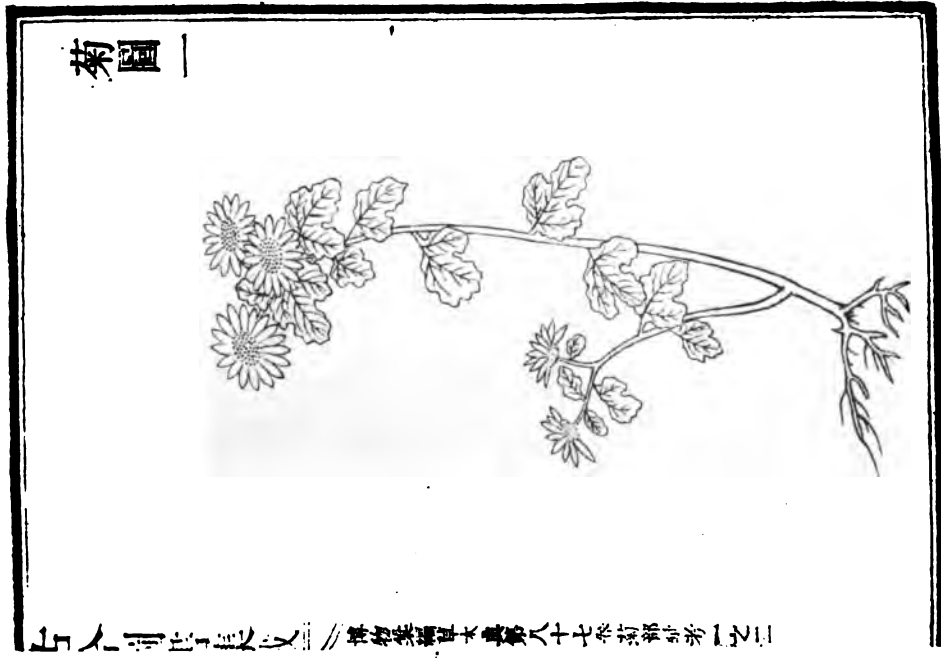
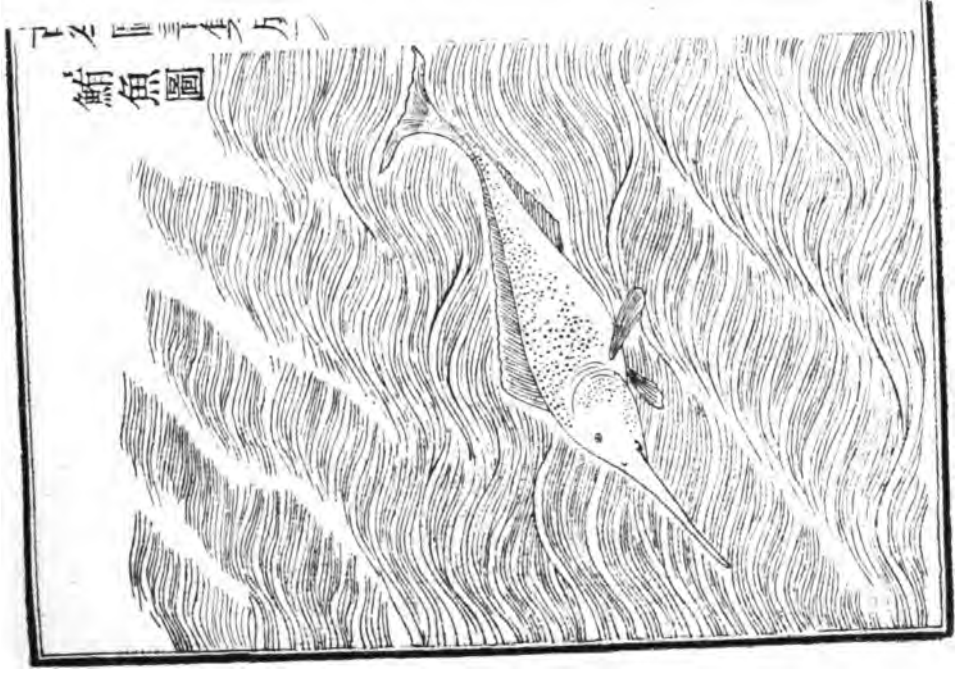


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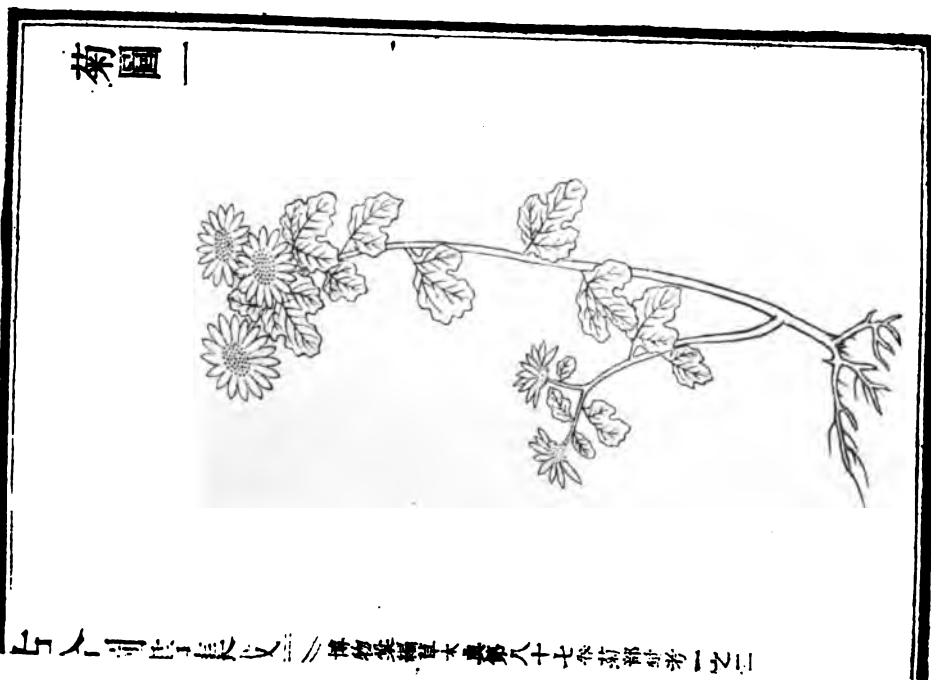
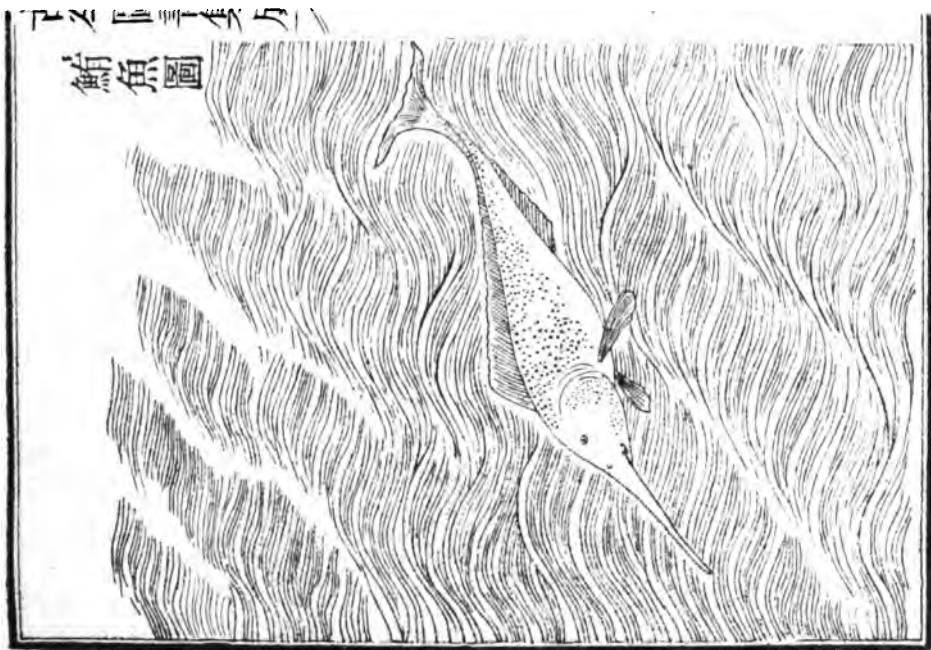
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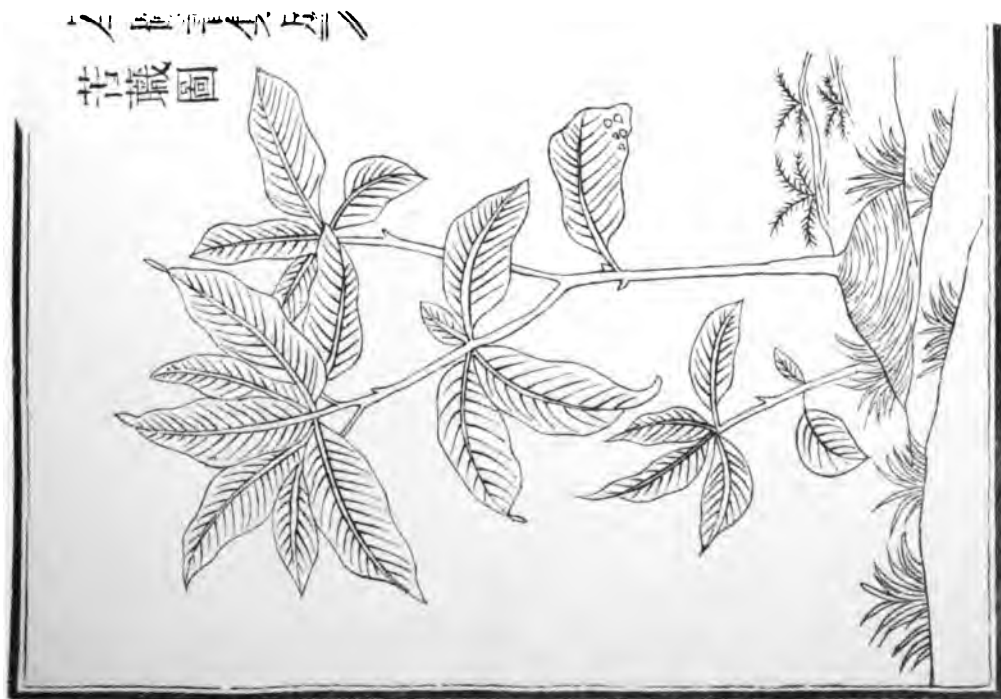
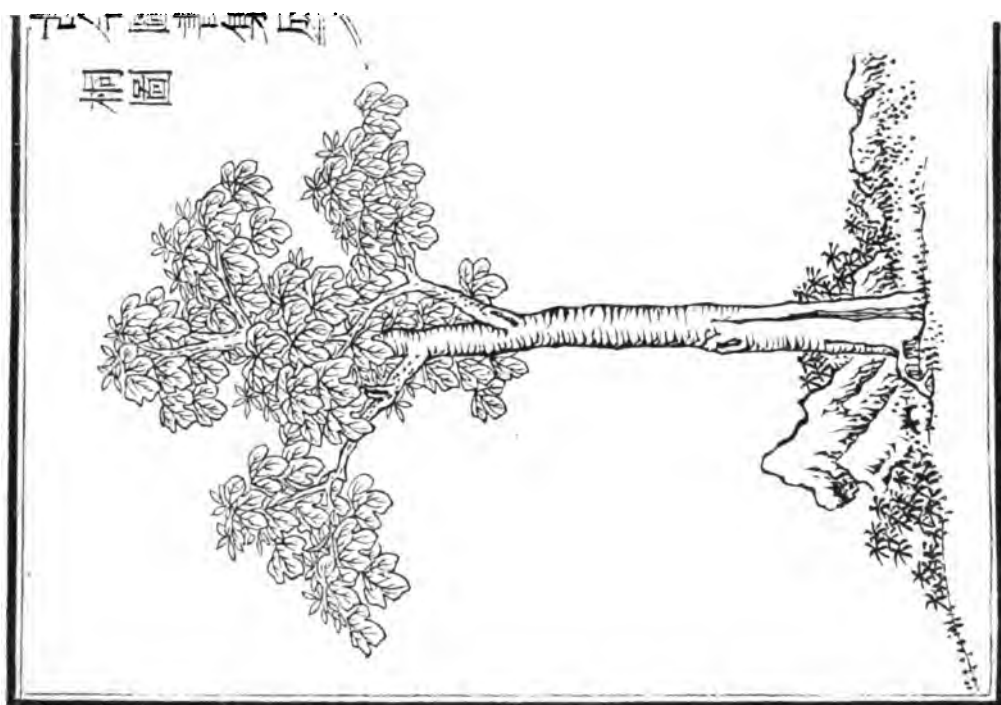






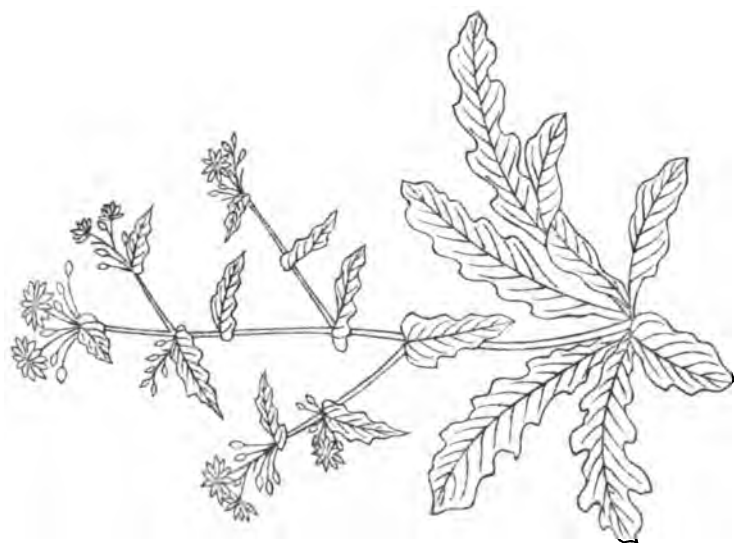








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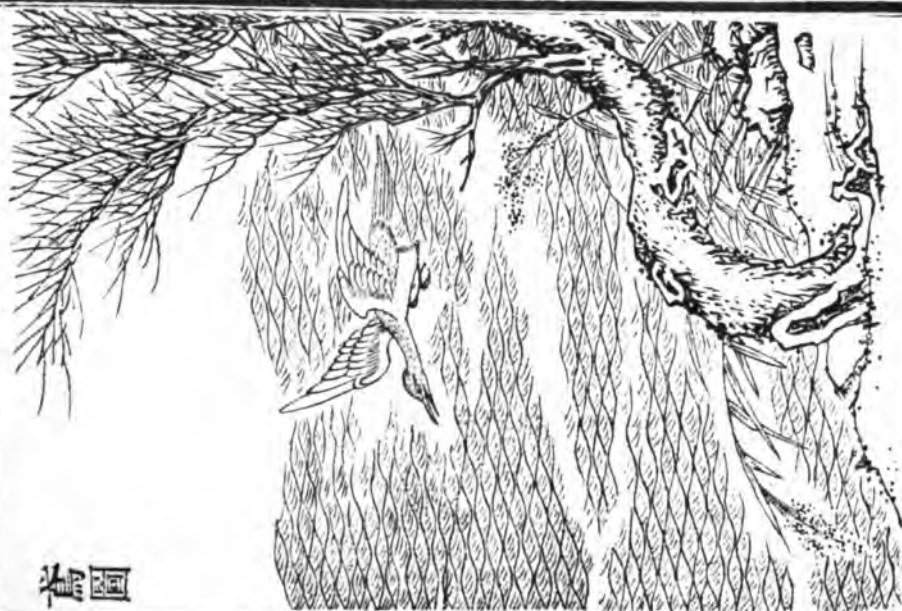


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鳶圖







## Early Chinese Texts.

### I. The Calendar of the Hsia Dynasty.

The following Calendar is a Chronicle of the Hsia Dynasty which ruled over a portion of Central and Southern China from B.C. 2205 to B.C. 1766. The Chinese history of this period is of very doubtful authenticity. It describes the Dynasty as having been founded by the Great Yu who is said to have drained off the waters of the flood and whose throne was subsequently successively occupied by sixteen sovereigns. But the account so given is of so intermittent and uncertain a character that little or no reliance can be placed upon it. So far as the Chinese histories are concerned therefore the period is shrouded in semi darkness and the only certain ray of light which it is

at present possible to throw upon it is contained in the following Text.

This Calendar is the only undoubted contemporary record of the Hea epoch which is at present known to exist. This of itself is sufficient to interest it with great interest but its value is immeasurably increased when we recognise the evidence it contains of the diffusion of the Chinese at this early period far beyond the boundaries of the subsequent Chow states, and of the influence produced on their language by contact with races speaking tongues of a different morphology.

Recent researches into the languages of the states bordering on the south and south western frontiers of China have given rise to the supposition that at a very early period Chinese colonies pushed their way into south and south western China and even beyond those regions. Baron Richt- hofen has pointed out that an offshoot from the Chinese stock was established in the modern

province of Keang se in the time of Yu, and there is evidence to show that at the same period another Chinese settlement had been formed in the south western provinces of modern China. When or at what point these stragglers left the great body of immigrants it is impossible to say, but doubtless wherever they went they in virtue of their superior civilisation and culture exercised lordship for a time at least over the aborigines among whom they settled. This is the probable explanation of the establishment under Chinese influence of the Kingdom of Hea which from geographical statements and other indications contained in the following Calendar appears not to have extended further northwards than the province of Hoo-pih and to have had its centre to the south of the Yang-tze Keang. The Han river is the most northerly geographical indication given and all the botanical as well as the zoological objects referred to have their

home mainly if not entirely to the south of the Zangtze. But on this point the notes appended to the text of the Calendar will speak.

With reference to the authenticity of the text it is necessary to say a few words. It purports to have been written between the years B. C. 2205 and 1818 on this assumption the astronomical facts mentioned in its pages have been laid before Mr. E. B. Knobel who has been kind enough to verify them and who finds that eleven out of the fifteen entries confirm the date of B. C. 2000. Of the remaining four statements two have reference to ~~the~~ Lyra one to King & Charles's wain which is obviously corrupt and one to the conjunction of the Sun with a planet ( ) about which there is some difficulty of identification. When the date of the text and the numerous transcriptions which it has undergone are considered this verification is sufficiently striking. Supported by such strong astronomical testimony and dismissing, as we may fairly do

The assumption that a literary forger of a later date would have been able to calculate the positions occupied by the stars at so early a period, we may unhesitatingly assume that the Calendar was written about 2000 years before Christ.

But if it were still possible to suppose that it was the work of a Chinese impostor we should expect to find the formation of its sentences based on the rules of Chinese syntax for however keen a forger a Chinaman might be proud of race as well as ignorance of all languages but his own would forbid his copying phrases on any other model than that of his native literature. But in the Hea Calendar we find with few exceptions a grammatical construction which is diametrically opposed to the recognised canons of Chinese syntax. No rule is more rigidly followed in Chinese than that which directs that the subject shall precede its predicate but in the Hea Calendar in cases where the

6.

predicate is an intransitive verb, the subject almost invariably follows it. This peculiarity is so marked that the Chinese commentators are obliged to notice it, and it presents a difficulty to them which they are unable to explain. For example on the sentence "Cry the Gannets." they remark "How can the word 'cry' precede the 'Gannets'. And then they go on to explain that on hearing the cry of birds the fact of the noise was first presented to the mind of the writer who afterwards recognised that it proceeded from Gannets and that his pen followed the sequence of his mental impressions.

Had they however studied the languages of the races on the south and south west of China they would have been aware that this construction is not unknown in some of the Tai languages notably in that of the Shans, who occupy the border land between China and Burma meeting with it as

we do in this calendar it furnishes evidence of the mixture which had taken place in this land of "Summer" (Hea) between the Chinese and a people of a Tai race, and of the influence produced on the tongue of the settlers by the speech of the people among whom they had taken up their abode. The same result arising from the same cause is observable in the syntactical arrangement of several of the earlier odes in the She King and in one or two passages in the Yi King.

But these grammatical cruces are not the only difficulties which meet the commentators. The passage (144) which states that the "Damsels and lads begin to tend the silkworms" is a shock to their sense of propriety "How is it they ask" that the "Damsels" precede the "Lads" surely the last are more honorable than the first" But they forget or perhaps do not know that the Chinese character for ruler 君 was unmistakably the representation



of a woman in the original hieroglyphic, and that among the aboriginal tribes of Southern China the man never held the same pre-eminent position over the woman that he does among the sons of Han. There is and always has been among these south-eners a far greater equality between the sexes especially in those parts where a tendency towards polyandry forms a feature in the family life.

But besides these grammatical and ethnic stumbling blocks in the paths of the commentators there are some statements in the Calendar which are utterly unintelligible to them. Translating these passages as they are generally accepted by the Chinese they run thus. "In the first month... Hawks become Pigeons." "In the third month... Moles are transformed into Quails." "In the fifth month Pigeons become hawks." "In the eighth month. Quails become moles." "In the ninth month...

9.

Sparrows go into the sea and become crustaceans. "In the tenth month... Pheasants go into the sea or lakes and become clams." Explanations will be suggested in the notes of these apparent enigmas and it is only necessary here to explain why in the first four phrases the character 變 has, with the commentators been translated by "become," and in the two last in opposition to them by "for." In the first place both meanings are common to the character. And it will be observed that that is this distinction between the sets of phrases, that whereas we have in the first four, statements of facts and later on their converse, we have in the last two merely direct assertions. The first construction therefore seems rather to suggest the use of "become," and the last to incline equally towards the interpretation there given.

The history of the text is much as we should expect to find it and such as would prepare

us for meeting with occasional inconsistencies in it. It has been repeatedly revised, and sentences unintelligible to the revisers have in some instances been modified by them. This would account for the occasional introduction of Chinese idioms in contradistinction to the very distinctive syntactical arrangement of the text generally.

The original text which is said to have passed through the hands of Confucius appeared first after his time in the Ta Tai Le Ke, or "Ritual of the Elder Tai" (1<sup>st</sup> cent. B.C.) subsequently, however, it seems that another text came to light, for in the catalogue of Books in the History of the Sui Dynasty (A. D. 580-618) we find mention of a separate text of the Calendar, which is said to have differed from that contained in the Ta Tai Le Ke, and which appears still to have been current during the T'ang Dynasty (A. D. 618-907) Under the Sung

Dynasty (A.D. 960-1127) another text was rescued from obscurity by a scholar named Foo Sung-king who procured it from the collection of his brother-in-law, Kwan Kwei. This newly found version Foo collated with the two above mentioned texts and amended the passages which he deemed corrupt, and the characters which he regarded as mistaken. And though, as we are told, "he failed thoroughly to understand its obscure designs and dark meanings," he without hesitation adopted the text contained in the Ta Tai Le Ke, and altered the characters in Kwan's version in agreement with it.

Fortunately, however, both those characters which he expunged and those which he retained are said to be preserved in his edition, though Kwan's text is lost. Several revisers succeeded Foo who, we are told exercised their ingenuity in verbal criticisms and literal exegeses without adding anything

of real value to the text, with the exception possibly of Choo Ho (A.D. 1130-1200) who amid all his other literary labours found time to make a study of the Calendary =

The text followed in the present translation is one edited by Hung Pak-kung, who with the several existing texts before him adopted those readings, which commended themselves to his scholarly instinct. This version as it appears in the Hwang Ts'ing King Kae, and that contained in the Ta Tai Le Ke being the only ones available to the translator he has though generally following Hung's, made use of both, and has pointed out the variations between them =

In the notes which are appended to the translation very little use has been made of the commentaries as in a majority of cases they were found to be misleading. But in elucidating obscure references, and in identifying the natural objects spoken of

much help has been derived from the Chinese encyclopaedia entitled Kin Tung Koo Koo t'oo shoo tsieh ch'ing, in the pages of which are to be found vast stores of information on every subject known to the Chinese, the illustrations also with which it abounds have served through the kind help of Mr. Carruthers and Dr. Günther of the British Museum, to identify many of the objects named. For the astronomical notes the translator is indebted to Mr. E. B. Knobel. For the further identification of some plants Dr. Bretschneider's Paper in the Journal of the North-China Branch of the Royal Asiatic Society (1880) on "Early European Researches into the Flora of China"; Loureiro's "Flora Cochinchinensis"; and the Appendix of Ponce's "Dictionnaire Français Latin-Chinois," have been consulted. In reading the Calendar it must be borne in mind that during the Hea Dynasty

the year began as it does at the present time with the third month of the solar year, that is to say with the beginning of the third month after the winter solstice, or in other words any time that the moon might decide between about the middle of January and the end of February. In accordance with this arrangement of the seasons the arrival of the new year was signalled as the opening sentences of the Calendar tell us by the reappearance of the hibernating insects, the migration of the wild geese and the call of the pheasants. During the Shang Dynasty which followed the Hsia (B. C. 1766-1122) the year began with the second month of the solar year and under the Chow and Ts'ing dynasties (B. C. 1122-206) with the winter solstice. But the beginning of spring has generally been deemed by the Chinese to be the appropriate "starting point of the Calendar" and until they adopt among other "improvements" the European

method of reckoning months and days they will probably continue so to consider it.

In the notes to the text the Ta Tai de He is referred to as T. T. d. H. and the Chinese encyclopaedia spoken of above, as Ch. Enc.

Since the above was written a translation of the Hea Calendar by Biot which appeared in the journal *Asiatique* for the year 1840, has been brought to the notice of the translator. In some instances where that translation differs so widely from the present one that it appears necessary to notice the discrepancies, Biot's version has been added =



## The Hea Calendar.

1. In the first month 正月 come forth 啟  
the hibernating insects 蟄

Note. According to the 路史 (Std. 1172)  
"Then the ice begins to disperse and  
the hibernating insects begin to move  
and the cocks three has crowed the  
Springtime is said to have arrived,  
Heaven is [then] said to arouse the  
seasons; earth is said to arouse  
abundance; man is said to awake  
to delight; and because all creation  
[then] echoes harmony, and the  
hundred affairs [of life] are  
adjusted it is regarded as the  
"starting point of the Calendar."

冰始融蟄始動時雞三號立春至  
天日作時地日作昌人日作樂  
是以萬物應和而百事理是為曆索。

2. The wild geese 鴈 (go to their) northern homes 北鄉.

Note. The commentators say that this statement refers to the migration of geese from the Páng-le or northern portion of the Po-yang Lake whence they flew northwards, "passing over the state of Chow, and alighting in the sandy deserts of Mongolia." At the same time they remark on the fact that though here the text speaks of the geese going to their "northern home," it makes no mention when chronicling their return migration in the 9<sup>th</sup> month of their going to their "southern homes," and they suggest that the explanation of the omission is that the north being the breeding place of the birds, is regarded as their "home," a term to which their southern sojourning place has no claim. This may be so

But a simpler and truer explanation seems to be that the Päng-é lake being in the heart of the Hea country the writer of the text would naturally not speak of their migration to their 'southern home,' which would be as much as to say that their destination was to the southward of Hea; but would say either 'migrate hither the wild geese,' or, as he does say, 'migrate the wild geese!'

3. Pheasants 雉 drum with their wings 震 and call 响.

4. Fish 魚 mount (to the surface of the water) 陟 carrying on their backs 負 pieces of ice 冰.

5. The agriculturist 農 binds together 緯 his 厥 plough 耒.

note. The ploughs of the ancients were made in two pieces only, the handle and the ploughshare, and,

as the commentators say, the handle and the ploughshare being of different materials it was necessary to bind them together.

6. The beginning 初 of the years 歲 sacrificial  
祭 ploughing 耒.

note. The following is the description of this ceremony given by 廣森 in his commentary on the 國語 "The 'herb-men' having presented sacrificial fragrant-herb wine, and the 'richmen' having presented newly distilled wine, the king poured out the fragrant-herb wine, and offered in sacrifice the newly distilled wine. In performing this act of libation he drenched the 'thirsty earth' and after having sacrificed, he ploughed [the ground]."

鬱人薦鬯犧人薦醴王裸鬯饗  
醴乃行裸鬯者益以鬯灌地祭耒.

7. In the enclosed gardens 園 are 有 seen 見 the leeks 韭.

T. F. L. H. omits 見

8. At this season 時 There are 有 high 倏 winds 風.

9. The wintry 寒 sun 日 changes the face 滌 of the frozen 凍 mire 塗.

10. The field mice 田鼠 come forth 出.

11. The agriculturists 農 actively 率 level 均 their fields 田.

Note. Biot - Les inspecteurs de l'agriculture divisent également les terres.

12. Otters 獭 獸 sacrifice 祭 fish 魚.

T. F. L. H. omits 獸.

Note. This belief probably owes its origin to the well-known fact that otters destroy many more creatures than they can devour; and that "as the polecat only eats the brain and sucks the blood, so the otter daintily eats the flakes at the back of the

fish's neck, and leaves the remainder for less fastidious animals. In Scotland, where the otter abounds it is not uncommon to find a large fish, such as a salmon, lying on the bank, perfectly fresh and entire, except a few inches along the back, which the otter has bitten out." Noods Illustrated Natural History.

The practice here described of killing fish and leaving them on the bank untouched or apparently untouched might not improbably be regarded by superstitious observers as an act of sacrifice.

13. Hawks 鷹 then 則 become 爲 crested  
hawks 九鳥.

Note. From the Ch. En. we learn that crested hawks are called 鶻 九鳥. By a confusion of ideas and of characters, the first character has probably

dropped out; and the text which the Chinese understand to signify 'Hawks then become pigeons'; most probably means that at this time of the year Hawks appear to be crestless. It is well known that when angry or excited hawks erect the feathers on the head giving the appearance of a crest; and, as the Ch. En. tells us, in the chapter on Hawks this is the time of the year when the rearing instinct in birds becomes excessive and birds of prey become excited.

‘生育氣盛故鵠鳥惑之’.

14. The Agriculturists 農 go to 及 the snowy 雪 levels 澤.

Biot. Les travaux de culture sont contrariés par la neige, l'humidité.

15. The beginning 初 of service 服 in 于 the public 公 fields 田.

Note. In the time of the Hea Dynasty

The tillage lands were divided into nine square blocks of 630 mow, each mow being 100 square paces, (At the present time the mow is equal to 240 square paces.) of these blocks the centre one formed the public fields, thus

70 <del>mow</del>	70	70
70	Public fields	70
70	70	70

The remaining eight blocks were given to as many heads of families who were bound not only to cultivate their own farms but also conjointly to cultivate the public fields

16. Is picked 采 The rue 葎.

Note. According to the Pun tsaow kang muk, In the wild parts of Kiangnan the flowers grow abundantly on the stalks [of the rue]. The wild men pluck the leaves and having burnt them



to ashes use them for dyeing nankeen-coloured [stuffs] an ashy black<sup>1</sup>”  
 The leaves of the rue are also picked to be placed under sleeping mats to keep off insects.

‘江南野中梔花極多野人采葉燒灰以染紫為黑’。

Yide Illustration on Plate I.

14. The Chrysanthemums 鞠 then 則 are seen 見.

Note 鞠 = 菊

The Chrysanthemum is a native of the south of China, where in the first month it begins to sprout. Ch. En

18. At early 初 dusk 昏 orion 參 is central 中.

Note. “Feb. 5, The Sun's right ascension = 21 hours. Rigel Orion's right ascension, B. C. 2000 = 2 hours 10 minutes. It was central about 5 o'clock, p. m. Therefore the statement

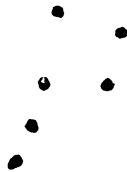
is fairly correct" C. B. H.

19 'The Tail of the Great Bear' [lit. the handle of the measure] 斗柄 hangs 懸 down-wards 在下.

rote Prod. J. Chalmers in his "Astronomy of the ancient Chinese" quoting Hoh Kwan-tze says, "When the tail of the Bear points to the east (at nightfall) it is spring to all the world. When the tail of the Bear points to the south, it is summer to all the world. When the tail of the Bear points to the west, it is autumn to all the world. When the tail of the Bear points to the north, it is winter to all the world." And he further adds, "It is well to keep in mind that the body of the Great Bear was in ancient times considerably nearer to the North Pole than it is now, and the tail appeared to more round the Pole somewhat like the hand of a

clock or watch?"

"At 7 or 8 o'clock, B. C. 2000 in February and beginning of March the Great Bear would be like this -



and accordant with the statement, but the statement is vague." E. B. H.

20. The willow trees 柳 bud 柳:

"T. T. L. H. has 柳

21. Plum, 梅 Apricot 杏 and Mountain Peach  
trees 梅桃 then 則 blossom 華.

22. Fruits 纒 the Cyperus 縞.

Yide. Illustration on Plate II. 縞 = 莎

23. Hens 雞 hatch 桴 and rear 桴 (their young).

Note. 桴 = 孚 and 桴 = 繫.

24. In the second month 二月 go 往 the  
harrows 耨 to soften 柔 and prepare  
the lands 禪

25. Now first 初 the fine lambs 俊羔 cease (to require) 助 their 厥 mothers, 母 nourishment 粥.

26. At the feathery topped flagstuffs 綬 are many 多 maidens 女 and youths 士

rote. In the 羅甸遺風 we read that the people of the Dog-eared Lung tribe in spring time put up wooden poles in desert places which they call Kwei poles and round which men and women skip and caper, Having then chosen their partners they set up house without further ceremony.

The Chinese commentators, however, pose this sentence to mean "Are tranquillised many maidens and youths," and explain that this was the time of year for giving daughters in marriage, and for 'capping' youths - the Chinese equivalent for presenting the Toga virilis. One critic illustrates the text thus; 'Cap a son

Line  
dub.  
26. 2  
87

and he is then content, marry a daughter and she is then satisfied.

Yide Illustration on Plate III

‘狗耳龍家...春時立木於野名鬼  
竿男女旋躍而擇配幸則為家。

27. On the Ting-kai day (i.e. the 24<sup>th</sup>) 丁亥  
ten thousand people 萬 take advantage  
of the occasion 用 to begin 入 to learn 學.

28. Are sacrificed 祭 The Psephuri Gladii  
鮓.

Note. This species of Sturgeon is found  
in the Yang-tze keang and comes up  
the river in early spring. In ancient  
times it was the custom to present one  
of the first fish caught to the sovereign,  
and to offer another in sacrifice at the  
ancestral temple of the district. As  
among ourselves the Sturgeon is and al-  
ways has been regarded by the Chinese  
as a royal fish

Yide. Illustration on Plate III

29. Beautiful are 榮 the flowers 華

"T. T. L. H. has 贊.

Tide Illustration on Plate V

30. I plucked 采 the Ailanthus glandulosa 藥

note: The Ailanthus glandulosa was used at sacrifices, and as food for silkworms.

It is found on the borders of Latres and in many places. 藥 = 白蒿. Plate V

Multitudes 昆 of small 小 insects

(silkworms?) 蟲 tap 抵 The eggshells (which contain them) 蛻.

31. Come 來 and descend 降 The swallow 燕 and 乃 look about (for places to build their nests) 睇.

32. Flayed are 剝 the eels 鱈.

note. In the chapter on eels the Ch. Cn. says, - Both rich and poor in the Kwang Provinces teach their daughters not by means of reeling silk, or twisting hempen threads to gain credit to themselves, but by

dovoting their energies to the 'abattoirs' and kitchens, and by diligence with the knife and at the table. Those who are skilled at pickling mixed meat and fresh fish are accounted very good girls. The village people contend for such in marriage and betrothal. Thus is passed about the saying which says 'Our girls are perhaps not able to cut out robes, and mend coats; but if they can prepare and manage water snakes and yellow eels we esteem this accomplishment more highly than the other'.

The commentators say that the text refers to the practice of taking eels, skins for drum heads, but the above quotation seems to point to some social custom connected with the skinning and cooking of eels.

In any case, <sup>we</sup> come badly off - the eels might say. "22."

嶺南無問貧富之家教女不以金十縷紡  
績爲功但窮而勤刀机而已善醢醢醢鮮者得爲  
大好女矣俚民爭娉娉者相與語曰我女裁袍補  
襖卽的然不會若修泊米蛇黃鱔卽一條必勝一條  
34. There are 有 cries 鳴 of the oriole  
倉庚.

Oriole the above phrase occurs also  
in the 詩經 She King Pt 1. Bk. XV.  
Ode I. on which Dr Legge says "The  
Ts'ang-K'ang is... a kind of Oriole.  
It begins its song contemporaneously  
with the hatching of the eggs of the  
silkworm."

Swinhoe says That the Oriolus Chinensis  
is a summer visitant to the whole of  
China, and that the Malayan coun-  
tries are doubtless the winter resort  
of the bird.

35. Beautiful is 瑩 the rue 芸.

36. Now 時 is 有 seen 見 The Panic grass  
稗 which is begun 始 to be gathered 收.



37. In the third month 三月 Orion 參 is then 則 hidden 伏.

Note. "April. The Sun's right ascension = 2 hours. Orion's right ascension B. C. 2000, = 3 hours to 2 hours 30 minutes. Therefore correct. "E. B. H.

38. Gathered are 摘 The mulberry leaves 桑.

Note. "All persons who grow mulberry trees upon their estates are not rearers of silkworms. In many instances, farmers cultivate the tree only to sell the leaves. On the occasion of a visit which I paid in 1868 to the silk town of Wong-ling, a very busy scene presented itself. In the market place which was tolerably crowded as bustle a trade was being carried on as it has ever been my lot to witness. There was

but one article of merchandise for sale,  
namely mulberry leaves."

Archdeacon Gray's China

39. Drroop 蓊 The willows 楊.

40. Bull 犛 The sheep 羊.

41. The Mole-cricket 螻 then 則 chirp 鳴.

42. Distributed is 頒 the (stored) ice 冰.

Note. In ancient times, so say the  
commentators, ice was stored in the  
winter and was given out to the high  
officials of the court in summer.

43. Plucked are 采 The Tacca Prunatifida  
識.

Note. According to 李時珍 the  
識 is the same as the 苦識 which  
he further says is gathered by the south-  
ern people and cooked as a vegetable.  
The wild people, he adds, also eat it.  
Of this Plant Loureiro says "Habitat fre-  
quens in Cochui China culta in hortis et  
agris: etiam in China?"

Tide Illustration on Plate VIII

44. The Damsels 妾 and lads 子 begin 始 to tend the silkworms 蠶.

45. And take in hand 執 the rearing palace 養宮 matters 事.

Note The Silkworms' Palace was the ancient name of the official establishments where the silkworms were reared.

46. Offered in sacrifice are 祔 wheat grain 麥實.

47. In Yue 越 there is 有 a slight 小 drought 旱.  
Note. "Yue was a feudal state in the north and east of Cheki-keang, conferred (B. C. 2066) on Wu-yü by his father Shaow-kang." Wells Williams Dictionary

48. Moles 田鼠 are metamorphosed 化 and become 爲 Quails 鶩.

Note. (評慎 says that in this place by 田鼠 are meant 鼫鼠) This assertion which is generally accepted literally by the Chinese is doubtless due to their not

having recognised the fact of the migration of Quails. During the Spring and Summer they saw these birds living on the ground among the mounds thrown up by the invisible moles. In the ploughing season, which, as the Calendar points out, was in the winter and therefore after the migration of the Quails, when the mole-hill-covered fields were turned up by the plough and moles were found in the burrows instead of the Quails which had haunted the surface in the Spring and Summer. Popular beliefs are often founded upon very inaccurate bases of facts, and it is quite intelligible therefore that the disappearance of the Quails and the discovery of the Moles were sufficient to lead an uneducated people to believe that one had been transformed into the other. In the same way in Spring on the reappearance of the Quails, it would naturally be

supposed that the moles had reassumed  
The shape of birds.

49. Wane to and fro 拂 The Aleurites Cordata's  
桐 cylindrical flowers 芭.

Note. In the Ch. En. we read that in  
early spring the Aleurites cordata opens  
out light red flowers in the shape of drums.

‘挂桐早春先開淺紅花狀如鼓子。

Note. Illustration on Plate VIII.

50. Goo 鳴 The Pigeons 鳩.

51. In the fourth month 四月 The Pleiades 昴  
are then 則 seen 見.

Note. In June at this epoch the right  
ascension of the Pleiades was between 23  
and 24 hours and that of the Sun about  
5 hours consequently at dawn the Pleiades  
would be seen." E. B. H.

52. At early dusk 初昏 a centauri  
南門 is exactly [south]

Note. "May. Sun's right ascension =  
3 hours; α centauri's right ascension

= 11 hours, or 8 hours after the Sun.

The statement is therefore correct. "G.B.N.

53. Cicada 鳴 The Cicada 札

54. In the enclosed gardens 園 are 有 seen  
見 The Apricots 杏.

55. Croak 鳴 The green frogs 蟻.

56. Reign 王 The grass 蕒 and the Yew  
weed 蓀.

note. Compare the force of 王 in this phrase with its use in the following sentence taken from the older part of The San Lun, in which are described the divisions of the year; - 草生月, 木王月, 木枯月 "The grass-springing month, the tree-reigning month, and the tree-decaying month." The Chinese commentators translate the entry thus, "The Royal Melon flourishes; but their only reason for rendering 王 蕒 by Royal Melon appears to be that at this season of the year the Royal

Melon does come into flower.

Vide. Illustration on Plate V

57. Collected are 取 the Sow. Thistles 荼.

Note. On this subject we read in the Ch. Ch. that the wild people in Spring collect [Sow Thistles] and boil them, to do away with the bitter taste. They then mix them with rice and make cakes [of the paste].

野人...春初取煮去苦味和米粉作餅

Vide. Illustration on Plate IX.

58. The Yew weeds 莠 obscure [the ground]

幽. Note. The Yew was a destructive weed, and seems to have been as great a nuisance to husbandmen in ancient times as the couch grass is to farmers among ourselves. For example we read in the 詩經 "Do not cultivate large fields for the Yew weed will grow exceeding proudly. Do not cultivate large fields for the

Yew weed will grow very luxuriantly."

59. In Yue 越 There is a great 大 drought 旱

60. Caught 執 mounted 陟 and broken 攻 are the Cocks 馬.

61. In The fifth month 五月 Orion 參 then 見 is seen 見

Note. "Sun's right Ascension = 5 hours  
Orion's right Ascension = 2 hours, 10 min.  
Orion would therefore be seen at early dawn." E. B. H.

62. Snats 浮游 are 有 abundant 殷.

"T. T. L. H. has 蜉蝣.

63. The shrikes 鵂 then 則 call 鳴.

64. At this time 時 there are 有 long days 晝日.

"T. T. L. H. has 白.

65. And clothed 乃衣 are the melons 瓜.

"T. T. L. H. omits 衣.

Note. In the chapter on Melons, the Ch. En. speaking of the 苦瓜 says, -  
It originally came from the southern



barbarians... In the latter part of the fifth month the seeds give birth to shoots which develop tangled stems and leaves and curled tendrils.

“苦瓜原出南番五月下子生苗引蔓莖葉卷鬚。The explanation of the text given by the commentators is that the Attendants who split melons for the Emperor cover them, when rendering them, with a napkin of fine linen, and that it is to this custom that the Calendar refers!

66. The harmless Cicadas 良蜩 chirp 鳴.

Note. The term 'harmless' is probably applied to these Cicadas in opposition to those whose bodies possessing the properties of Cantharides, are used in medicine.

67. The Monitor Flavescens 鰐 abound 興 on the fifth day 五日 they collect 翕 and at full moon 望 they conceal themselves 乃伏.

Note. The 別錄 says that the "Rock dragon"

or 鰻 live in open streams and valleys, and among the mountains and rocks of King-chow, [one of the nine divisions of Yü, comprising Hoonan, and parts of Hoo-pih and Kwei-chow]. "In the 5<sup>th</sup> month they appear on the rocks for a time to sun themselves."

Tide. Illustration on Plate XI

68. Begin 啟 to become luxuriant 灌 the  
Ruellia 藍 and the Clematis 蓼<sup>2</sup>

1. 2. Tide Illustrations on Plates XII & XIII

69. [Crested] Hawks 鵟 become 爲 Hawks 鷹

Note. See Note to entry 42 / 3.

70. The Crested Cicadas 唐 蚱 chirp 鳴.

71. At early dusk 初 昏 Cor Scorpionis 大火 is central 中.

Note "Sun's Right Ascension = 5 hours  
& Scorpius' right ascension = 12 hours 46  
min.; or following the sun nearly 8 hours.  
The statement is correct." E. B. H.

72. Soybeans 菽 are boiled 糜.

Note. Biot omits this sentence.

43. Booked are 煮 The plums 梅.

44.  tenderly nurtured 蓄 are the Yanda  
plants 蘭.

Note. According to the Ch. En. the 5<sup>th</sup> month is a critical time with the Yanda, for we are told that it is then necessary for the cultivator to water his plants at the 5<sup>th</sup> watch before sunrise and again after sunset. From the same source we learn that the Yanda came originally from Kingchow, one of the nine divisions of Yu, which comprised Hoonan, and parts of Hoopih and Hwei-chow.

45. Soy beans 豉 are boiled 糜.

Note. This sentence would appear to be an interpolation.

46. Distributed are 頒 horses 馬.

Note. Speaking of the Hea Dynasty the Ch. En. says, "The former Kings at a certain season of the year hunted up the

cattle and horses in the villages and on the moors in order to mark those which were trustworthy animals. When the horses in the peoples enclosures are as plentiful as can be wished and the official horses are wholly wanting, should they not be taken and requisitioned?" Subsequently we are further told "The quiet horses were distributed among the stable officers, the stable men, the rearers of horses, the chariot-eers and grooms" to be broken and trained. The same expression 分頁 is also used when speaking of the custom of 'distributing' the horses among the summer pastures 先王於歲時稽鄉遂之牛馬以辨其可任之物馬之在民固無不足之慮而公馬之備闕不責乎.

44. In the 6<sup>th</sup> month 六月 at early dusk 昏 The tail of the Great Bear 斗柄 is exactly 正在 upwards 上.

Note. This statement is fairly correct if we

assume that early does not mean twilight (evening). E. B. H.

78. Boiled are 煮 the peaches 桃.

79. The (young) Hawks 鷹 begin 始 to seize  
[their prey] 擊.

80. In the 7<sup>th</sup> month 七月 flourish 莠 the creep-  
ing plants 藿 and rushes 葦.

81. The wild cats 狸 begin 肇 to run abroad  
肆.

'T. T. L. H. has 狸.

82. In the low lying pools 澮 澮 grows 生  
the Ping (an aquatic plant). 萍.

Note. The Ch. En says that the Ping  
is found on ponds and pools in the  
South of China.

83. Bright 爽 very 死

Note. 秋 爽 is a common expression  
for the bright weather of autumn

84. The Ping 萍 flourishes 莠.

Note. Biot translates this and the  
preceding sentence as one, thus, "rettoyes

vous ferez périr ces mauvaises herbes."

85. The River Han 漢 is bounded by its 東 [natural]  
Barriers 戶.

Note. The Chinese commentators believe the 漢 of this sentence to be the milky way. But it is plainly the river of that name that is meant. The neighbourhood of the river was intimately associated with the Hea people. The affluent of the Han which runs to the south of Meen yang Chow was the 夏水 Hea water, and we are told in the How Han Shoo that the junction of the Han and the Yang-tze was the Hea's mouth. Bordering on the Han, therefore they must have learnt well by painful experience to study its peculiarities. "Not the least of these is that it is very narrow at its mouth (200 feet) and grows in width as the distance from its mouth increases. Another marked feature is that the summer high water time is for the greater part of its course... above the level of its banks

the result being that were it not for artificial barriers the whole of the surrounding country would be under water "during the Spring and summer months. It is only natural, therefore, that they should note the time when it subsided within its banks.

"Encyclopaedia Britannica, Art: China.

86. The winter 寒 locusts 蟬 chirp 鳴.

87. At early dusk 初昏 the weaving woman [i.e. α Lyra] 織女 is exactly 正 on its eastern home 東鄉.

Note. "The Sun's right ascension = 9 hours α Lyra right ascension, A. C. 2000, = 16 hours, 24 min: that is following the sun rather more than 4 hours. It would therefore be to the west of the meridian in the evening." E. B. H.

88. At this season 時 there is 有 continuous rain 霖雨.

89. Luxuriant are 灌 the sow thistles 菜.

Note. The sow thistle seems to be a favourite flower with the aborigines, for in the Ch. Ch. we read that in the wild parts of the country the people cultivate it in their gardens.

90. The Tail of the Great Bear 斗柄 hangs downwards 懸 and it is then 則 dawn 旦.

Note. This is unintelligible, and is probably a corrupted passage.

91. In the 8<sup>th</sup> month 八月 sliced are 剝 the melons 瓜.

Note. The melons were in the 8<sup>th</sup> month stored away, and those intended for preserves were sliced and cooked. In the 詩經 we read "In the fenced-in fields are melons which are sliced (剝) and pickled (漬). We further read in the Ch. Ch. that the Southern people use the green stems of melons to boil with meat.

92. The black ones 黑 are scrutinized 校.

Note. In the chapter on melons in



the Ch. En. we read, "Of all melons which are laid down and sorted the green and black ones are the best." The Chinese commentator says that in this connection ~~the~~ means a green colour such as that of the dresses of unmarried women. This would seem to tally with above extract, but if we are so to understand it, The two phrases are probably intended to be read as one, Thus; - "In The 8<sup>th</sup> month sliced are the melons black and green"

93. Cut open 剥 are the Jujubes 棗.

Note. Speaking of Jujubes the Ch. En. says "The men of the Southern Principalities boil them and dry them by scorching them in the sun." And in another place, entering into detail, it says; - "In roasting choose fully matured jujubes, and then cut them open and slice them." The preserve made

by the processes here indicated is much valued in China. The Chinese Commentators understand the text to mean, "Knocked down are the Jujubes," but such a system of gathering the fruit is plainly inconsistent with the careful processes of Chinese horticulture.

94. The Paddy 粟 is alone left 零.

Note. "When the crop of rice planted in February has been harvested in June, the ground is again made ready... to receive seed a second time towards the end of July; and in the early part of the following November, the whole country is again adorned with fields of golden beauty." Archdeacon Gray's China.

95. The Red Birds [i.e. Fireflies] 丹鳥 devour 着 the White Birds [i.e. mosquitoes] 白鳥.

Note. "These insects [i.e. Fireflies] are caught in some parts of the West Indies - a torch being used to attract them - and brought into houses to destroy mosquitoes, which they

eagerly pursue and devour... They abound in almost all the warm parts of the world.  
"Chambers's Encyclopedia".

96.  $\beta$  Corvi 辰 then 則 is hidden 伏.

Note. "September. Sun's right ascension = 11 hours.  $\beta$  corvi right ascension = 9 hours. The statement is therefore fairly correct." E. B. K.

97. The deer men 鹿人 follow [their game] 從.

Note. Possibly the deer here referred to are the Musk deer which are taken at this season of the year as they pass southward on their annual migration.

98. Quails 鶉 become 爲 moles 鼠.

See note on Entry 47.

99. Orion 參 is central 中 and it is then 則 dawn 旦.

Note. "September. The sun's right ascension = 11 hours. Orion's right ascension = 2 hours, 30 min. That is to say Orion is  $8\frac{1}{2}$  hours in advance of the Sun, and as the

sun would rise early in September, at 5.30, two hours before this, or at 3.30 in the morning, Orion would be on the meridian or central." E. B. H.

100. In the 9<sup>th</sup> month 九月 are taken in the fires.

Note. According to the Chow-ko, during the Hea dynasty there were two officials whose duty it was to superintend 'the official fire,' and the 'people's' fire, according to the seasons. One was named 'Manager of fire taken from the Sun,' and the other 'Manager of the lighting of fires.'

We are further told that "in Spring the people obediently propagated new fire, and in autumn took in the old fire."

We also read that "the Governor of the Palace in Spring and Autumn, by means of a wooden bell, forbade the people to renovate their fires." And in

the "Officers of Hea" in the same work it is said that "at the four seasons was charged the nation's fire," that is to say, as 鄭金璽 explains, they first took in [extinguished] the old fire, and then propagated the new fire." But he goes on to limit the rite to Spring and autumn, for he says, "In spring and autumn it is always thus." The above sentence then describes the extinguishing of the old fire, and the next entry but one the propagation of the new fire.

101. Migrate 遷 the wild geese 鴻鴈.

See Note on Entry No 2.

102. The Ruler 主 and his ministers 夫 propagate 出 fire 火.

103. Ascend 陟 the black birds [i.e. Swallows] 玄鳥 and hibernate 蟄.

104. Brown bears 熊 spotted bears 羆 panthers 豹 badgers 貉 weasels 鼬 and 鼯 stoats 則 then 穴 enter their caverns.

Note. T. T. L. K. has 能罷貍貉鼠鼯賊.

105. Become beautiful 榮 the Chrysanthemums 鞠.

Note. In the ninth month the flowers of the Chrysanthemums being in their prime it is customary on the 9<sup>th</sup> day to pick the blossoms, on which occasion also it is usual to drink chrysanthemum wine which is said to preserve those who thus take it from disaster. Ch. Gn.

Yide. Illustration on Plate III. a.

106. The King 王 begins 始 to wear 穿 fur clothes 裘.

107. Ch'in 辰 is in conjunction 繫 with 于 the  
sun 日.

Note. 'T. T. L. K. has 於.

"Whether Ch'in be a star in Virgo or Corvus, the statement as to its conjunction with the sun in this month is incorrect."

E. B. K.

108. Small birds 雀 go into 入 the sea or lakes  
海 for 爲 crustaceae 蛤.

Note. This doubtless refers to the Sand-piper

several kinds of which Mr Swinhoe speaks of as being seen in China in winter, in flocks, on the sea coast and in marshy places

Sandpipers "frequent sandy sea shores, some of them congregating in numerous flocks in autumn and winter, and seek their food by probing the sand with their bills, and by catching small crustaceans in pools, or within the margin of the sea itself." Chambers's Encyclopaedia. The Chinese commentators consider the sentence to mean "Sparrows go into the sea and become crustacee"!

109. In the 10<sup>th</sup> month 十月 Polecats 鼬 sac-  
rifice 祭 animals 獸.

Note. Chinese writers describe the 鼬 as being a yellow animal with white jaws; short in front and high and broad behind; thin in body; of great strength, and carrying about it a detestable odour. They further say that it is in

the habit of killing and leaving uneaten numerous animals which it arranges round itself in the shape of a square, and which, as they believe, it thus sacrifices to heaven. This description so nearly agrees with the appearance and habit of the Polecat that it is plainly that animal which is here meant "It preys," says Haunder's Treasury of Natural History, "indiscriminately on the smaller animals ... and twenty rabbits have been found dead which one Polecat had destroyed and that by a wound which was hardly perceptible."

110. At early dusk 初昏  $\alpha$  centauri 南門 is seen 見.

November. Sun's right ascension = 15 hours.  $\alpha$  centauri right ascension = 11 hours. Therefore the star would set 4 hours before the sun and be



invisible in the evening. The suggestion of the Chinese commentators that it would be seen at dawn is correct."

E. B. K.

111. The black birds 黑鳥 stem up and down 浴

112. At this time 時 there are 有 long  
nights 暮夜.

113. Pheasants 雉 go into 入于 the sea (or  
lakes) 海<sup>2</sup> for 爲 the sweet flags and water  
rushes 蘆.

Note. T. T. L. K. 去雉 and <sup>2</sup> 淮.

This sentence is generally accepted by the Chinese as meaning that 'Pheasants go into the lakes and become clams' In the Ch. En however 蘆 is said sometimes to be the equivalent of 蒲蘆 "Sweet flags and water rushes."

The rendering above given then, being in agreement with common sense, may be accepted as the explanation of another-wise absurd statement. According to the

山海經 "if within ten days after the beginning of winter pheasants do not go into the great waters lascivious women will multiply in the country"

114.  $\alpha$  Lyre 織女 is exactly in 正 its northern home 北 鄉 and it is then 則 dawn 旦.

Note. T. T. L. K. has 具.

"Sun's right ascension = 15 hours.  $\alpha$  Lyre right ascension, B. C. 2000, = 16 hours 24 min: The statement, therefore is clearly erroneous, if by northern home is meant the lower culmination of  $\alpha$  Lyre when it is exactly due north below the Pole. The star might be seen at dusk." E. B. K

115. In the 11<sup>th</sup> month 十有一月 the king 王 goes hunting 狩.

116. Are marshalled 陳 the muscular 筋 and armed 革.

Note. Under the Hsia dynasty "the Master of the Horse" in mid winter

instructed the huntmen at a great river

117. But the mean men 庸人 do not follow  
不從.

118. Shed 墮 are the muntjac's horns 麋角

119. In the 12<sup>th</sup> month 十有二月 cries 鳴 the  
Gannet 鵠.

Note. The commentators say that  
鵠 = 鵠 which is the Gannet. "The voice  
of the Gannet is harsh, and the cries  
of the multitudinous birds when dis-  
turbed are deafening." Chambers's  
Encyclopædia. The text here probably  
refers to the time when, in the month  
of February, the Gannets come up to the  
inland waters, such as the Yang-tze,  
for breeding.

Vide Illustration on Plate XIV.

120. The black colts 玄駒 are energetic 賁.

121. Collected are 納 the bulbs 明 of gar-  
lic 蒜.

122. The Wardens of the Park 虞人 go in

Leang 梁.

Note. The Chinese Commentators explain 梁 by Marches, and consider that the text means that this was the beginning of the fishing season. But as we know that it was the custom of the Princes to collect Deer, Huntiae (Tide Meniscete) and other wild animals in their parks, and to employ the official huntmen to procure them for them, it would be more natural to suppose that the meaning is that the Wardens of the Park "go into the neighbouring state of Leang 梁" which was famous for the number and variety of its wild animals. Even at the present day Captain Gill speaks of the abundance of red deer, musk deer, wild boars, bears, pheasants, goats and hares in the part of the country which was the ancient

Leang  
 123. Shed are 隕 the Muntjac's horns  
 麋角.

Note. This repeated sentence is  
 probably an interpolation

British Museum -

Robert K. Douglas

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# On the Origin of the Phoenician Alphabet

By  
G. Bertin

The origin of the Phoenician Alphabet is one of these problems which at all times has puzzled the Semitic scholars and exercised their ingenuity. The two solutions offered till now, though both based on very tempting theories are still mere assumptions.

The old theory adopted by Gesenius and the Hebrewists of the same school, explains the form of the Phoenician letters by the meaning of their Hebrew names, supposing therefore a hieroglyphic stage of writing, example of which has not been discovered, unless these letters be derived from the so called Hittite writing. But this kind of hieroglyphs was not known when the theory was first started, and the inscriptions being still unde-

ciphered there is no means of testing it.

A German scholar Fr. Ballhorn, in our own day, took up again the theory trying to derive the earliest Phœnician characters from the hieroglyphic and hieratic signs, but taking in no account the Egyptian value of the signs; so he derives the 4 or Hebrew  $\aleph$  from  $\text{B}$ , hierat  $\text{A}$  (the head) though the Egyptian value of this sign is an.

This system has another objection, that is of accepting the Hebrew names of the letters as they are, not taking into account the possible changes the words might have undergone in the course of time; Gesenius himself however acknowledges that some of the names of the letters, as handed down to us by the Jews, have lost all meaning in Hebrew.

M. Van Drival tried also to derive the Semitic letters from the Egyptian, (1) but by a very defective method as he compares all the forms of all the Alphabets with the Egyptian signs

(1) Gram. comparée des langues bibliques 1<sup>re</sup> partie, par E. Van Drival, Paris, 1853.

of all ages and periods; his theory seems to have been besides started when the real values of the Egyptian signs were imperfectly known and the errors which appear at first in his book have not been corrected in the later editions.

The French Scholar de Rouge, and after him all the Egyptologists took little or no account of the Semitic names of the Phœnician letters and derived their forms and value directly from the Egyptian hieratic signs (1).

This was certainly a great step and would have no doubt been finally accepted, if de Rouge could have proved that the Semitic Alphabet had been entirely taken from the Egyptian Alphabet; but this is not the case, some of the letters being derived from ideograms, and in few cases the resemblance is too far to justify a derivation based only on the shape of the signs. For instance the  $\eta$  written X, + or X in old Phœnician and Aramean is derived from b in hierogl.  $\text{b}$

(1) E. de Rouge, mémoire sur l'origine de l'Alphabet Phœnicien, Paris, 1874.



The history of Alphabets however show: that when any people wish to adopt any new Alphabet, they either borrow it bodily, as did the Egyptians and the Russians with the Greek Alphabet and the Greeks themselves with the Phœnician Alphabet or choose by the process called "acrostical" (1) a certain number of characters which give the letters required by translating the borrowed ideograms; prof. J. Oppert has shown that it was this process which gave birth to the Persian cuneiform Alphabet (2). Human mind is the same everywhere; why therefore should we suppose a haphazard process used by the Phœnicians when everywhere else such rational and methodical process is followed? The explanation of de Rouge was however accepted as pis-aller. But let us see if we cannot find a better one.

The Semitic names of the Phœnician letters — preserved in Hebrew, are certainly most ancient; if they had only been handed down by the Hebrew Grammarians we might believe them to be mere grammarian mnemonics, but as above mentioned these names had already to a great extent lost their meaning in Hebrew

(1) That is taking for the value of the letter required the image or the ideogram of a word beginning by the sound of this letter.

(2) Journal Asiatique, 7<sup>e</sup> Serie, vol. III, p. 288.

and must have suffered some phonetical changes. We have evidence of it in the Greek alphabet which gives us the Semitic names as they were introduced in Greece. This introduction is attributed to Kadmos in about 1300 B.C., we have in this fact a proof that the Semitic names of the letters existed at the earliest period.

The Greeks have preserved not only the Semitic names of the letters but their order in the alphabet as is easily ascertained by putting the two alphabets side by side.

Semitic names in Hebrew	Phoenician early characters	Greek early characters	Semitic names in Greek
א	𐤀	Α	Ἄλφα
ב	𐤁	Β	Βῆτα
ג	𐤂	Γ	Γάμμα
ד	𐤃	Δ	Δέλτα
ה	𐤄	Ε	Ε (ψιλόν)
ו	𐤅	Ζ	(δι-γάμμα) Ζῆτα
ז	𐤆	Η	Ἡτα
ח	𐤇	Θ	Θῆτα
ט	𐤈	Ι	Ἰῶτα
י	𐤉	Κ	Κάππα
כ	𐤊	Λ	Λάμβδα
ל	𐤋	Μ	Μῦ
מ	𐤌	Ν	Νῦ
נ	𐤍	Ξ	Ξῖ
ס	𐤎	Ο	Ο (μικρόν)
ע	𐤏	Π	Πε
פ	𐤐	—	—
צ	𐤑	—	—
ק	𐤒	—	—
ר	𐤓	Α	Ῥῶ
ש	𐤔	Ω	Σῖγμα
ת	𐤕	+	Ταῦ

The Greeks rejected the *Q* and the *P* which represented no Greek sound.

The early existence of the Semitic names of the Phoenician letters seems therefore certain. If we now compare the Hebrew with the Greek forms of these names, we must come to the conclusion that in neither case have we the real and primitive words as in neither have we the words differing slightly the one from the others, preserved a clear and comprehensive meaning. These names never had for the Greeks any meaning, and in Hebrew they soon lost it as is shown by the translations given by Eusebius and St. Jerome (1); we may also admit that they were, when already decayed, very likely altered again by the Grammarians wishing to give them a meaning (2).

In explaining the primitive meaning of the names of the letters, we must take therefore into account their Hebrew and Greek forms and allow for the changes which must have taken place in the course of time. The right explanation can alone give the key to all these changes and variations.

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(1) It is the fanciful meanings given by these two writers which seem to have misled Mr. Van Drievil he gives the text in the work above cited part I pages 50-55

(2) He knows that in the Runes alphabet the names and the forms of the letters have been altered so that they might give the names and the figures of certain objects

Before going further there are two remarks of importance to make

The Egyptian hieratic writing never presented the uniform character of our printed books or even of the uniform lapidary style, the character and form of the signs change not only with the period but with the writer, each scribe having in fact a peculiar hand; hence the writing of a papyrus is but a slight guide to determine its age.

The Prie papyrus, attributed to the first reigns of the XII<sup>th</sup> dynasty and the leather roll of Berlin, of a later date in the same dynasty often give forms which would appear more decayed than those in the papyrus of the XIX<sup>th</sup> dynasty. There appears to have been at the time of the Ramessides a certain school of calligraphists who often studied to bring back the hieratic forms as near as possible to the hieroglyphs.

However each dynasty has his own character of writing, for as in our own time there is always a family likeness in the writing of people of the same generation (1).

We must also not forget that when the Phoenicians were still in a semi-savage state the Egyptian monarchy had had centuries of a prosperous civilisation and that writing had been in use long before the time of Menes. It is not likely that during this long

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(1) For the style of writing see: Mariette Bey "Papyrus du Musée de Bouclag" and de Rouge's Chrestomathie

period the tongue could have remained unchanged and though the Egyptian orthography was more or less phonetic the primitive spelling must have often been conventionally retained, that is shown by many variants on the monuments. Besides the early Egyptians seem to have had only a limited alphabet, new sounds were developed in the course of time for which they had no special signs; so in many early inscriptions letters are confounded, which are at a later period well distinguished (1). The same appeared in Arabic; the primitive alphabet of twenty two letters was brought to twenty eight by means of diacritical points.

In our modern tongues this is still more striking; Mr. H Sweet discovers in English many sounds which are not distinguished in writing and for which signs or combinations of letters would have been invented if they had existed at the phonetic spelling period of the English language.

When the Phoenician traders (we call at present the inventors of the Semitic alphabet Phoenician traders for convenience sake) came by land or water in contact with the Egyptians and felt the want of a system of writing, they must have

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(1) See Edo Lucig's *Chrestomathie*. The same has happened in the cuneiform syllabary of the Assyrians; see Smith's "Phonetic values"

borrowed it from the hieratic, this being the system used by the Egyptians in daily life and their business transactions. Besides hieroglyphs were for the Egyptians what are printed characters for us, documents were written in hieratic by the scribe and transcribed in hieroglyph by the carver on stone many hieroglyphic groups are explained by mis-transcriptions of the carver (1).

We may also notice that when a hieroglyphic or picture writing is deformed it is through the use of ligatures and abbreviations which combine two or more signs into one group or neglect some of the lines of a character. This is evident in the hieratic and demotic derived from the hieroglyphic and in the cursive Greek writing derived from the lapidary letters. The Phœnician characters though carved on stones gave us cursive forms but as in lapidary writing each letter is isolated, if these letters were decayed forms of hieroglyphs they would be united by ligature the fact that they are isolated shows that it is a lapidary writing derived from a cursive one. When the Phœnician letters were used in manuscripts by the Syrians and Arabs they were still more deformed and united by ligatures.

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(1) See de Rouge's *Chrest.* part I and also in part II on the ideograms adopted for numeral at a late period; also an interesting paper of Goodwin. "Note on the Egyptian numerals" *Zeit. für A. G.* 1867 p. 944-98

Why did not the Phoenicians borrow the Egyptian Alphabet bodily? The explanation is simple. Because this Alphabet did not contain all the Semitic sounds. They must have therefore taken from that Alphabet those of the sounds answering to the Semitic ones and chosen among the ideograms the signs the Egyptian pronunciation of which was the nearest to the Semitic sound they required. After these few remarks we will examine each letter one by one.

In this survey we will not keep to the alphabetical order which appears at first quite arbitrary, but bring together as far as possible letters graphically of the same class.

The only tradition we possess on the order of the Egyptian alphabet is a passage of Plutarch, who says that the letters were twenty-five in number and that the first was a represented by an ibis because that bird was the emblem of Hermes. Though the hieroglyphic writing was still in use at the time of Plutarch, we very much doubt of his knowledge of it, he had likely his information of a Greek or a Semite, who gave him their own order of the letters. However we will further on show that, if the first letter was really a, it was effectively the emblem of a god. But for the moment we reserve the question.

The letter  $\aleph$  does not show much variation in the early Phoenician and Hebrew inscriptions; we have M.S.\*  $\aleph$ , E.S.  $\aleph$ ; the earliest Jewish inscriptions (7th & 8th cent. B.C.)  $\aleph$  and  $\aleph$ . The Assyrian contracts give a form more decayed with the top open  $\aleph$  and  $\aleph$ . The Semitic name  $\aleph^{\prime} \aleph$ , well preserved in Greek  $\beta\eta\tau\alpha$  has always been explained as meaning house "palace" "temple". This word appears most extensively used as prefix for names of towns.  $\aleph^{\prime} \aleph$  "house of God" ancient city of Benjamin now  $\text{بيت المقدس}$ ,  $\aleph^{\prime} \aleph$  "house of the desert" a town of Reuben etc.

In Egyptian the sign  $\text{𓂏}$  is used exactly in the same way as prefix for names of towns and has the value of house temple etc. its primitive phonetic value was primitively per which was at an early period weakened in pa; the hieratic forms are P.p.\*  $\text{𓂏}$ , *Letter 100*  $\text{𓂏}$  under the XVII<sup>th</sup> dynasty  $\text{𓂏}$  and  $\text{𓂏}$  in the Ritual

$\text{𓂏}$  This last form gives us the connecting link.




If it is objected that the Egyptian value is pa and the Semitic b, we will remind that the p and the b is often confounded in Egyptian and we have  $\text{𓂏} \text{𓂏}$  bu "house" (1)  $\text{𓂏} \text{𓂏}$  ba "boat" i.e. something hollowed, (2), and it

\* M.S. stands for Mosaic Stone; E.S. for Esnazar Sarcophagus; P.p. for Priebe papyrus.

(1)  $\text{𓂏} \text{𓂏}$  "unseul lieu",  $\text{𓂏} \text{𓂏}$  bu "La terre" (Pierrot's Dict.)


(2)  $\text{𓂏} \text{𓂏}$  ba "mine, carrière",  $\text{𓂏} \text{𓂏}$  bu "bassin des dâmones" (do.)



(1) It is curious to notice that when the arm  was used with the value of giving the  it was placed often on the hand:  This would seem to show that the Egyptians had in composing their ideograms a process analogous to the Akkadians and the early Chinese who often placed inside or on a ideogram a phonetic sign giving the pronunciation of the ideogram.

The Greek form of this letter B seems to have been developed in Greece, for there is no example of a  $\beta$  with a double ring or any Punic inscription; the forms  $\beta$  in Punic and  $\beta$  in Caria must have been derived from the Greek forms  $\beta$ ,  $\beta$  of the early period.

When the letters have similar forms we must expect them in the hieratic signs whence they are derived. The T and the 7 are so alike that often in the inscriptions one might be mistaken for the other and we find that they are derived from the Egyptian signs as closely alike in hieratic. For the T we have: M.S. Δ, E.S. q, on the gems 4, 4, early Hebrew A, on the Assyrian contracts 4, in the early Greek inscriptions Δ and A. The Semitic name of this letter is ט in Hebrew and ḥēṭ in Greek has been translated by "door" in Hebrew טֶזֶן, but the ט seems only to be the feminine suffix as in the case of ט'ז, we have therefore the root טֶזֶן<sup>(2)</sup> primitively "to hand" "to give with the hand" "to hold in the hand" hence "to hang down", piel "to take out" "to set free", from the meaning "to hold" come the Assyrian 𐎶 𐎶

dale "a bowl" & the Arabic  $\text{كاس}$  "a urn" a vase" de Rougé has derived this letter from the Egyptian — the sign for "hand" in hieroglyph , the hieratic forms gives us a striking parallel with the semitic forms: P.p.  $\text{𐤀}$  Sal. II.  $\text{𐤁}$ ,  $\text{𐤂}$ ,  $\text{𐤃}$ , we even find an open form  $\text{𐤄}$  as the  $\text{𐤅}$  of the Assyrian contracts. The meaning agrees equally to take "hand" & to "to give, to place, to replace", the t becomes ē in  $\text{𐤆}$   $\text{𐤇}$   $\text{𐤈}$  to take to hold"

The name of the  $\text{𐤉}$  is evidently corrupted for it does not answer to any Semitic word  $\text{𐤊}$  ris has been translated by "head" but "head" in Hebrew is  $\text{𐤌}$  or  $\text{𐤍}$  in Arabic  $\text{رأس}$ , The Assyrian word for head  $\text{𐤒}$  is read ris but this reading is provisional for side by side with  $\text{𐤓}$  ri-su we have  $\text{𐤔}$  ri-e-su, the same happens for  $\text{𐤕}$  "house" which is written  $\text{𐤖}$  bi-tu,  $\text{𐤗}$  bi-i-tu and  $\text{𐤘}$  bi-i-tu (1). In Greek we have  $\rho\omega$  with long  $\omega$  that is oh or oo, it shows that the primitive name had for second radical, if we now admit the change not uncommon according to Goodwin of the  $\text{𐤊}$  for  $\text{𐤌}$ , we have  $\text{𐤌}$  "breath, mouth" as the primitive name preserved in

(1) W.A.I. vol 2, pl 2, 364. When the Semitic word  $\text{𐤌}$  "head" was borrowed by the Egyptians they wrote it  $\text{𐤏}$   $\text{𐤐}$   $\text{𐤑}$   $\text{𐤒}$   $\text{𐤓}$ , the three vowels i, e and u are here as in many other instances representing the inner sound of the word. The right and phonetic spelling would have been raa-su, de Rougé writes raa-su.

Greek  $\pi\omega$ . The forms are: M. S. 4, E. S. 9 early Hebrew 9, Egyptian contracts 9, 4, 9, which de Rouge has rightly derived from the Egyptian for mouth  $\bigcirc$  read no and written in hieratic: Pp. 9, Sol. II. 9, 19<sup>th</sup> dyn. 9, 9, 9 and a form 9 which brings us to the Egyptian contracts forms.

It is important to notice that through their similarity the two signs 9 and 9 being easily confounded, as also were their derived Semitic letters

4 and 4, the Egyptian scribes tried to distinguish the latter by adding a wedge and "mouth" after the 19<sup>th</sup> dyn. is always written L9, even when used as a letter (1). The Semitic scribes tried also to distinguish the two letters by slightly varying their shape.

It is acknowledged that often in early writing the positions of the sign also were altered to suit the conveniences of the writer in Egyptian alone there are many examples where in the hieratic papyri the hieroglyphic derived signs are placed on the side.

We must not be therefore surprised if the sign for water  $\text{~~~~~}$  which is written hieratically: Pp. 3 and 3, in other papyri 3, 3 and 3 read mu  $\equiv$   $\equiv$   $\equiv$  has been the type of the Semitic m written: M. S. 4, E. S. 4 on the pome 4, 4 old Hebrew 4 Assyrian contracts 4, 4, 4 and 4. The Semitic name of this letter,  $\square$   $\square$  in Hebrew,  $\mu\omega$  in Greek, means as in Egyptian

(1) de Rouge's Chrest part I p 136.

water". The Hebrew has in  $\square \sqsupset$  the plural form which was mostly used, but the Greek  $\mu\upsilon$  gives us the Semitic singular form  $\ast \text{ATT} = \underline{\text{mu-u}}$  in Assyrian where it is also, rarely used.

The Semitic alphabet is rich in sibilants:  $\text{D}$ ,  $\text{S}$  and  $\text{V}$ . The first of those three letters used to be looked as of a later introduction but the Moabite stone proves that it existed at the earliest time. The same was said of the Greek  $\xi$  but the earliest Greek monuments give us this letter exactly traced as on the Moabite stone. We have: M.S.  $\text{𐤁}$ , E.S.  $\text{𐤁}$ , on the gems  $\text{𐤁}$ ,  $\text{𐤁}$  in the Assyrian contracts  $\text{𐤁}$  and a doubtful form  $\text{𐤁}$ ; on the earliest Greek monuments  $\text{𐤁}$ ,  $\text{𐤁}$  and later  $\text{𐤁}$ , in Phrygia  $\text{𐤁}$ . The name of this letter  $\text{𐤁} \text{D}$  in Hebrew is reduced in Greek,  $\xi$ ; as in Arabic most of the names of the letters. The meaning of the root  $\text{𐤁} \text{D}$  is "to rest on, to protect to support, to aid".

In Egyptian we have a sign with exactly the same meaning  $\text{𐤁} \text{sa}$  "to protect, to aid to take care of" with the primitive meaning "the back", proved by a variant  $\text{𐤁}$  "back of the head" developed as in English "to back some one". The hieratic forms give us the key of the Semitic letter: P.p.  $\text{𐤁}$  and  $\text{𐤁}$ , leather roll  $\text{𐤁}$  Sal. II  $\text{𐤁}$  19<sup>th</sup> dyn.  $\text{𐤁}$ .

The  $\text{V}$  is only distinguished from the  $\text{D}$  by the absence of the final stroke: M.S.  $\text{𐤁}$ , E.S.  $\text{𐤁}$ , gems  $\text{𐤁}$ ,  $\text{𐤁}$ ,  $\text{𐤁}$  in the Assyrian contracts  $\text{𐤁}$ ,  $\text{𐤁}$  old Hebrew  $\text{𐤁}$ ,  $\text{𐤁}$ . For the name of this letter the

Hebrew gives  $\gamma^{\circ}\psi$  and Greek  $\sigma\gamma\mu\alpha$  the difference between the two words can only be explained by being both decayed forms of the primitive name; the  $\gamma$  might have represented a nasalisation as the  $g$  in the French "signet" and the  $\gamma$  itself in Modern Greek where it is a nasalized  $\eta$  before  $\kappa$ ,  $\xi$  and  $\chi$ . The  $\gamma$  is seldom radical, we have therefore for radical  $\gamma\psi$  and with the prolongation giving the trilateral form  $\gamma\psi\psi$ , this word is "year" which in the Semitic tongues means "renewal" expression similar to the old French word for "spring" le renouveau. We agree therefore with de Rouge in deriving the Semitic  $\psi$  from the hieratic sign for  $\psi$  sa "the first part of the year": P.p.  $\psi$ , Sal. II.  $\psi$ , 19<sup>th</sup> dyn.  $\psi$  and  $\psi$ , which represented the overflowing of the Nile or "the renewing" of the land. The word  $\psi\psi\psi$  sama, in Coptic  $\psi\psi\psi$  "fertility," is derived from the same root with a developed meaning from "overflowing". The Greek  $\Sigma\gamma\mu\alpha$  written first  $\psi$  was afterwards put straight  $\Sigma$  to distinguish it from the  $\mu\psi$ .






The  $\psi$  has been rejected by the Greeks; in the Semitic inscriptions we have: A.S.  $\psi$ , L.S.  $\psi$ , old Heb.  $\psi$ . Gesenius seems to be uncertain about the meaning of the Hebrew name of this letter  $\psi$ , but it is generally derived from the root  $\psi\psi\psi$  "to catch in a net, fishing, to envelope". In Egyptian we have a
































is nothing of that animal in the letter. Considering the simplicity of the sign and the fact that the Egyptian had no *g*, it seems more rational to take the meaning of the root 𓂏𓂏𓂏 "to protect, to cherish, to give to do good" and to compare it to the Egyptian sign 𓂏 in the verb 𓂏𓂏𓂏 "to protect, to defend, to honor".



The type of the 𓂏 is not so easy to find, we have the following forms M.S. 7, E.S. 7 old Heb. 7 in the Assyrian contracts 𓂏. The name of this letter 𓂏 is generally translated by "mouth" but the primitive meaning seems to have been "face", there is the longer form 𓂏𓂏𓂏 "face" which in Assyrian 𓂏𓂏𓂏 *na-an*, 𓂏𓂏𓂏 *na-ne* is used for "front" and "before" and is replaced in this meaning by the ideogram 𓂏 "eye" i.e. "what is seen in front, before the face". In Egyptian the word for head was used in about the same way; we may therefore derive our letter from the sign for head 𓂏 *an*, Coptic 𓂏, in hieratic: Leather Roll 𓂏, Salt. 𓂏, 19<sup>th</sup> dyn. 𓂏, 𓂏, the Phoenician letter *p*.


As we have just seen, the curve lines of the hieratic are often represented in the Semitic alphabet by straight lines, which is easily accounted for by the character of the material written on. This is strikingly shown in a group of letters we bring together 𓂏, 𓂏, 𓂏, 𓂏 and 𓂏. The Semitic name of the letter 𓂏 in the brew, *Κάππα* in Greek, is translated by Gesenius by "wing" & "hollow



palms of the hand". In Assyrian we have   Kab-lu or Kap-lu "feather, wing" (1),  Kap and   Kap-lu "hand" also with the doubtful value of "side" and M. L. Enormant gives Kabalu "a shield".

The primitive meaning of this root might have been "limb". In Egyptian we have  Keb and  Kabu "arm"  Kebu "palm of hand"  Kabu "the two hands" (2) from the same root originally "what is flexible" hence "limb". The Polyphonic sign  "a feather" has for one of its values Keb and its hieratic forms: , , , , , etc (3) explain the Semitic forms of the  $\text{C}$ : A. S. , , , E. S. , old Hebrew , , other Phoenician inscr , , , , , Assyrian cun. , , early Greek inscr , .












The Hebrew name of the letter  $\text{K}$  was explained by the old school as a form of the word  $\text{K}$  "hand", but the word was pronounced yod only at a very late period; in Assyrian we have  i-du "hand"; in Syriac  and Arabic  with an a as vowel, never e or u. The Greek form  with long o seems




(1) The value of "wing" is proved by the passage (W. A. J. Vol. II, pl. 31 l. 10) "clothed as birds with a garment of (  Kap-pu) feather".








(2) also  Katu "works" what is done by hands.

(3) In most of the hieroglyphic signs lists the  and  are confounded though these two characters appear to have been distinct. The choice of the feather as type of the letter K was indicated to the Phoenicians by the value of "feather" for the Semitic Kap-pu or Kap.





to show that ʔ is primitive or radical and that the Hebrew ʔ is a weakening of ʔ, we have therefore ʔʔ' or perhaps better ʔʔʔ, the n would have been the cause of the weakening of the t in d, which often occurs in Assyrian. In Hebrew the root ʔʔ' had the primitive meaning of "clay" then "clay pot" and by extension "to boil" as in a pot and "to bubble". In Egyptian we find             

symbol of respiration and life. In the name for "nose" organ of respiration  unt, the aspirate is lost or not expressed as is often the case before n but we have  hāā "breath of life" and  he "to stand" by the same analogy as for the French être from stare and the past participle stats in Italian from status.

The  $\Pi$  or stronger aspirate became the  $\text{ῥ}$  of the Greeks, among whom it was primitively used as an aspirate consonant and a long vowel  $\bar{\epsilon}$ . Its name has been explained, as meaning "fence, hedge" by the root  $\Pi\Pi\Pi$ , but this root meant primitively "to close" hence "to seal" and "a seal" and is closely connected with the root  $\Pi\Pi\Pi$  (1) (we have  $\Pi\Pi\Pi$  "a seal"), in Arabic it appears under the form  $\text{ب'ك}$  and in Syriac  $\text{ܒܝܟܝܢܐ}$  "to surround, to gird". The Phoenician letter has been derived by de Rouge , ,  hieratic from , which the Egyptologists consider to be the image of a sieve; the name of this utensil is not however found in Egyptian (2), but there is a word written  het "to close, to seal" and "a seal", from the meaning to close we have  het "a net", we are therefore inclined to see in  the image of a seal, and, on account of its parallel meanings, in the hieratic forms the type of the Semitic  $\Pi$ : A.S.  $\text{H}$ , E.S.  $\text{H}$ ,  $\text{H}$ ,  $\text{H}$ , other Semitic inscr.  $\text{H}$ ,  $\text{H}$ ,  $\text{H}$ ,  $\text{H}$

(1) See Gesenius's dict. sub. voc.

(2) There is however the sign  read  neker "to sieve" (Rossi: Gramm. Hierogl. p. 324).





















Assyrian Contracts: H, H. On the Lamunagar Sarcophagus there is a clear attempt to represent a round figure.















The name of the Semitic L, T<sup>l</sup> in Hebrew, has exercised the ingenuity of many etymologists, Gesenius translates it by "leopard"; though he acknowledges that the Hebrew word for it is תלשן. Strange enough the Greek rendering of this name, λέμδα, contains a b between the m and the d. The p before β indicates generally a nasalisation, and in this case, the β being followed by another consonant, there cannot be any doubt, the b preserved in Greek seems therefore to be primitive and in Hebrew the b first weakened by the nasalisation would have disappeared completely in writing, we have then T<sup>l</sup>, where, as in the case of the T<sup>r</sup> the T being a weakened form of the suffixed N of the feminine, we see the root T<sup>l</sup>, that is the word "לָ" a lion" fem. לָהּ (plur. fem. לָהֵם) "a lioness" (1); The Egyptian labu is the letter L, in hieratic la, le, lo, from which de Rouge derived the Semitic L: A.S. 6, E.S. 4 other Semitic inscr L, l, Assyrian contracts lu, lu.



The name of the letter P, in Hebrew פ, has been derived from פ "the hole of an axe", though the word does


(1) de Rougé says: "Les Phéniciens ont probablement eu, à l'origine, que le signe hiéroglyphique représentant une ancre" (Urig. etc. p. 67); he notices also that the shape of this letter remained remarkably the same in Egypt and was hardly altered in domestic

not exist in Hebrew and curious may seem this object to be chosen for type of a letter; we have however this very word in Hebrew עָקַף "to surround"; derivative יָעִקְפוּ, with the preformant י, 'a circuit'.











In Egyptian there is the sign  Ke, written  bo "to make around, to come back, to reiterate",  Kor "around", the hieratic forms of which: , , ,  give us the key to the oldest Semitic forms of the P: A.S. , , E.S. , old Hebrew , other inser. , , , , , Assyrian contracts , , , .


In Hebrew עָ means "eye" or rather the middle of the eye in Arabic عَيْن "the apple of the eye". This letter: A.S. , , other Semitic inser. , , , Assyrian contracts ; has been derived by de Rouge from the hieratic , , , in the hieroglyph ,  "the apple of the eye"  Ḥt ārr (1). We must not forget that the Egyptians had no guttural aspirate answering to the ע and in transliterating Semitic proper names the ע was either omitted altogether or expressed by א:  or , as the French often do now for the Arabic ع. The Greeks having no guttural aspirate the letter o was used as a vowel.

The name of the letter ע in Hebrew עָ is compared by Gesenius with the Syriac , and translated by "weapon". The Greek  π α

(1) M. Lamonmont first gave this derivation, de Rouge however accepted it under caution and suggests that this letter which does not exist in Egyptian may be of Semitic invention and representing the "eye". As a phonetic the  has the value of ay, which is as near as possible the Semitic עָ.

give the feminine form teta for Tenta. In Egyptian we have A "a cutting weapon"  $\text{A}^{\circ}\text{A}$   $\text{t}^{\circ}\text{at}$  and  $\text{A}^{\circ}\text{A}$   $\text{t}^{\circ}\text{etern}$ , the hieratic forms:  
P.p.  $\text{C}$ ,  $\text{D}$ , Leather Roll,  $\text{D}$ , Selt.  $\text{A}$ , Selt.  $\text{A}$ , xix<sup>th</sup> Dyn.  $\text{D}$ ,  $\text{D}$  seem to have given  
the type of the various Semitic forms: M.S.  $\text{I}$ , E.S.  $\text{T}$ , other Semitic  
incr.  $\text{x}$ ,  $\text{z}$ ,  $\text{z}$ ,  $\text{z}$ .

The word  $\Pi D$ , Hebrew name of the Phœnician letter, has been derived by Gesenius and the other scholars of the same school from the root  $\Pi D$  and compared to the Arabic bab'a "serpent"; but this root had primitively the meaning of "turning" hence "to roll, to twist to spin". The forms of the letter: E. S.  and  in Phœnician and ,  in early Greek inscriptions for  $\theta \eta \alpha$  seem to represent "a wheel", in the other Phœnician inscriptions , ,  and , the shape of the wheel is lost sight of, but if it is objected that there the beams of the wheel are outside, we need only point to the Egyptian sign  written in hieratic  $\overline{\text{For } \overline{\text{C}}}$  with the two bars outside the circle. We have not been able to find in hieratic the image of the wheel, but we have no hesitation in deriving the Phœnician  from the wheel, its Egyptian name being tabu (1); we have besides; taben "a circle" with

(1) in hieratic inscription this word is written <sup>5</sup> 26 it may be that the last character 5 was the figure of the wheel  mistaken by the scribe for 9 u in copying from the original document.

⊙ as determinative, which is an early Greek form of the  $\odot$ ,  $\odot$   $\alpha$   $\tau$  tebu "a circle", with a round as determinative like the  $\theta$  in some early inscriptions in Italy, and  $\alpha$   $\tau$  teb "a sister".


The last letter of the Semitic alphabet is  $\aleph$  in Hebrew, exactly rendered by the Greek  $\tau\alpha\upsilon$ , which has been translated by "mark" that is "visible point". In Egyptian we have  $\odot$   $\star$  "a star" written  $\star$   $\tau$  ta, in hieratic: P.  $\star$ ,  $\star$ ,  $\star$ , which appears to be the type of Semitic  $\tau$ : A.S.  $\star$ , E.S.  $\tau$ , Assyrian contracts  $\star$ ,  $\star$ ,  $\star$ ,  $\star$ ,  $\tau$ ,  $\tau$ , in other inscriptions  $\tau$ ,  $\tau$ ,  $\tau$ ,  $\tau$  (1). French people call a star the white mark on the forehead of a horse, it is therefore not strange if the Phoenician took the sign for star with the meaning of "a mark visible or shining point".


There are only half a dozen words beginning with a  $\aleph$  and all very little used, among them  $\aleph$ , from uncertain origin, with which the name of this letter was explained. We have failed to find any Egyptian word however to explain it; it may be that the inventor of the Phoenician alphabet merely borrowed the Egyptian sign  $\star$  of  $\tau$ , retaining as its name the consonantal and vowel values were. The hieratic forms  $\tau$ ,  $\tau$ ,  $\tau$ ,  $\tau$  gives the type of the Sem

(1) The hieratic form for star  $\star$  was in time as much decayed as the Phoenician and Egyptian, for it was reduced to  $\tau$ .

the 7: M.S. 7, E.S. 7, old Hebrew 7, X, Y, Assyrian contracts 7, 7, other inscr. 7, 7, 7. From this letter the Greeks derived their digamma 7, 7, 7, which they rejected at an early period, but derived again their  $\psi$   $\psi$   $\psi$  from the same letter at a later period and placed it in their alphabet after the I, the last of the Kadmean letters. The Latins kept their F at the place which the Phoenician 7 occupied.

We left the aleph for the last, because the form and name of this letter, which have misled so many, have resisted for a long time to our analysis. As it is not unnatural, we begin our study by this letter, but the failure to arrive then at any acceptable explanation, causes the whole theory to be given up in despair.








This letter called in Hebrew א  and in Greek ἄλφα appears under the following forms: M.S. א, E.S. א, old Hebrew, א, א, Assyrian contracts א, א, א, \* gemas and other semitic inscr. א, א, א, א, א, א early Greek inscr. א, א, א.




It is generally agreed to see in this letter the image of a bull's head on the side.  if it is admissible for some of the forms it is not for others, and why is not the D, Kaph, represented so א on some

monuments, a bulls head also? An explanation to be good must give the key for the whole series of the forms; the two lines on the left side of the perpendicular  $\star$ , forming the nose of the Bull, would not be omitted in many inscriptions, if they had been important. Besides we must remember that the Egyptians never in their hieroglyphs represented an animal full face, but always in profile; it is also the case in the so called Hittite inscriptions. Before suggesting an explanation, a question may be asked: Why have the Phoenicians adopted for their alphabet the order transmitted to the Hebrew and the Greeks? It cannot be for any philological reason, for letters of same origin or same order are not grouped together, and they seem on the contrary to be arranged without method whatever. It is not an order borrowed from the Egyptians, for we do not know of any in the Egyptian alphabet, and the signs representing distinct Semitic sounds, which are confounded in Egyptian, would be grouped together, as we did for our i and j, u and w. There remains only one explanation, have we in the list of the Semitic letters one of those phrases serving as mnemonics like the one invented or adopted by Guy d'Arezzo for the musical names of the notes of the scale and the one invented by St. Gregory



of Cuneiform to put all the letters of the Greek alphabet in a single sentence? but the Semitic names of the letters have suffered so many changes that the question is difficult to answer. This hypothesis however may give us the key for the alphabet.

Every new progress is considered by superstitious and ignorant people as an attempt against religion; so Gutenberg to be forgiven for his invention printed the Bible, the Phoenicians, who adopted the Egyptian signs to express the sounds of their tongue, tried no doubt to put their invention under the protection of the divinity, and it is likely that they began by the name of God. As a matter of fact the two first letters of the alphabet, , form the word "God" and to express the meaning of "their god" they must have looked in the Egyptian hieroglyphs for a sign symbolising God without any specification or localisation. Ra  is the sun, so could not be admitted, the other symbols as the hawk  for Horus,  the ibis for Thot.  The ass for Set, etc. had the disadvantage to represent local gods, but the sign  "an ankh" is the emblem of god in general, it appears as a determinative in the name of Osiris  an, the god par excellence (1). This ankh in its hieratic form gives

(1) When the gods were represented by their symbolising birds or animals the ankh was generally added as unpronounced determinative to avoid confusing so; Ra was   Horns , etc.

the key to all the Phoenician and other forms of the aleph:

P.  $\Gamma$ , Leather Roll  $\text{E}$  19<sup>th</sup> dyn.  $\text{P}$ ,  $\text{P}$ ,  $\text{P}$ ,  $\text{P}$ .

But what is the last letter  $\text{E}$  of the aleph which appears in the Hebrew word after  $\text{S.M.}$  "god"? The Greek form of the word will perhaps explain:  $\text{Ἄλφα}$ . We know that the  $\Phi$  was introduced in Greece at a later period, the Greeks wrote at first  $\text{ΠΗ}$  instead of  $\Phi$ , we have therefore for the name  $\text{ΑΠΗΑ}$  which transliterated in Phoenician letters  $\text{A P I A}$  and in Hebrew  $\text{א פ י א}$   $\text{S.M.}$ ; It can be translated by "God said"

Gesenius connects the roots  $\text{א פ י}$ ,  $\text{א פ י}$ ,  $\text{א פ י}$ ,  $\text{א פ י}$  and  $\text{א פ י}$  meaning all "to blow" with the mouth therefore "to speak". In Hebrew the root  $\text{א פ י}$  is actually used with the meaning "to speak" (Pro. 12. 17) though it is generally used in bad sense as the English "to swear" primitively "utter words" as preserved in the compound "to answer" i.e. "to speak back". This root  $\text{א פ י}$  appears in all the Semitic dialects with a kindred meaning;  $\text{ʾaf}$  in Syriac with the guttural weakened in Arabic  $\text{ʾaf}$  "sentence, speech" etc.

It may be objected that the Semitic grammatical order is reversed and that it ought to be "said god" and not "god said", but the grammatical order was often



to have possessed that linguistical knowledge. If merchants require an alphabet or a system of writing, they are too practical to spend their time in linguistical researches or comparisons. So, the Persian cuneiform alphabet which is a scientific production was approved by Prof. Oppert (1), the work of the court scribes of the time of Cyrus. It is therefore not improbable that it was the same for the Phœnician alphabet and that it was composed during the Semitic domination of the Hyksos Kings in Egypt (2). The Hyksos after the first six reigns were soon infused by the conquered element; what indeed happens when barbarous or semi-civilised people invade a country more advanced than themselves, they are in turn conquered by the indigenous populations; it was the case in Greece with the Romans, and in China with every conqueror. The Shepherds, as now admitted by all, Semitic tribes especially Canaanites, once settled in Egypt soon adopted the customs of the Egyptians themselves and their kings had scribes, no doubt at first -

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(1) In the paper already quoted. M. A. Torriani de Lacourerie first suggested this, when the paper was communicated to him. For the period of the Hyksos in Egypt the excellent paper of J. Chabot "Les Pasteurs en Egypte" *Annuaire de l'Institut* 1868

Egyptian scribes, to write their praises according to the rules of Egyptian ceremonial. It must be at the court of these Semitic Kings and perhaps at their command that the scribes devised the new and scientific alphabet. This alphabet was likely used very little in Egypt, as the Persian cuneiform alphabet in Babylonia, where it was even soon forgotten; but no doubt the Semites outside of Egypt, who came in connexion with the Hyksos, borrowed by preference this new alphabet much more fitted to the Semitic sounds and turn of mind. When the Shepherds were expelled from Egypt by Ahmose, they took refuge in the land of Canaan and carried with them their new alphabet; that explains how the people of the interior have preserved such primitive forms of letters as those engraved on the Moabite stone.

If the Phœnician alphabet, it may be objected, had been composed under the Hyksos Kings, it would contain the name of their national God, Set. But the Shepherds Kings adopted all the Egyptian gods and when King Apri tried to establish the worship of Set. at the exclusion of the other gods (1), it was the

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(1) King Apri made however an exception for Ammon Ra as he wished to keep on good terms with the Egyptian national king at Thebes (Sallier papyrus I)

signal of the war of independence which soon ended in the total expulsion of the Hyksos and the foreign rulers. The late

de Rougé, we may mention here, guided only by the forms of the letters, ascribed the invention of the Phœnician alphabet to the XIX<sup>th</sup> dynasty; but going through his own list, it is evident that many Egyptian signs in some cases are at the XIX<sup>th</sup> dynasty more decayed than those which must have served as types for the Phœnician letters. In fact the Phœnician signs seem to be, as it can be seen by comparing the forms given in this paper, often intermediary forms between those used before the Hyksos invasion and those of the XIX<sup>th</sup> dynasty and nearer to those of the Sallier papyri I & II contemporary to the expulsion of the Semites from Egypt.

Before concluding a few more words about the Greek and Latin alphabet may be allowed.

As already noticed the Greeks borrowed twenty out of the twenty two Phœnician letters rejecting  $\aleph$  and  $\rho$ ; the  $\gamma$  as  $\phi$  soon disused, was borrowed again to supply the vowel sound  $u$  or  $y$  and placed after the last letter  $\iota$  of the first series (1)

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(1) The classic writers are at great variance on the number and order of the Cadmean letters but it seems natural that the first series of letters introduced must stop at  $\iota$  and that those introduced later on be placed after.

For  $\phi$ ,  $\chi$  and  $\psi$ , M. Clermont Garneau has an ingenious explanation by which he derives them from the Phoenician  $\phi$  of the Moabite stone. Though ingenious as it may be, it appears strange that the Greeks should have chosen a Phoenician  $q$  to express the aspirate  $\phi$ . Nevertheless no better explanation has been brought forward; but for the  $\psi$ , we should be inclined to think that it has been at a later period derived from the Phoenician  $\text{tradi } \psi$ . The  $\omega$  has been explained a long time ago by the union of two  $o$ ; two  $oo$  are actually found instead of  $\omega$  on Greek inscriptions and, as is well known, the double  $o$  in Coptic is equal to  $\omega$ .

It has been stated that the Phoenician alphabet had been brought into Italy by the Greeks, but if we observe that the Latin alphabet contains letters directly borrowed from the Phoenicians as the  $\phi$  for instance, we must agree that they did not receive it through the Greeks.

Putting the Semitic and the Latin alphabets side by side we have:

$\aleph, \beth, \gamma, \delta, \epsilon, \zeta, \eta, \theta, \iota, \kappa, \lambda, \mu, \nu, \xi, \omicron, \pi, \rho, \sigma, \tau, \upsilon, \phi, \chi, \psi, \omega$ .

A, B, C, D, E, F, G, H, I, K, L, M, N, O, P, Q, R, S, T.

The Latins rejecting the  $\nu$ ,  $\omicron$  and  $\xi$ .

In Etruscan, in the Etruscan Tables and in early Latin inscriptions the  $G$  hard is confounded with  $K$

and G and the G soft with I; at a later period the Italians feeling the want of a distinct G took to supply it the Phœnician yair, which likely was pronounced as the Italian y (ay) and left it in the same place as in the Phœnician alphabet. We may notice that the Coptic  $\xi$  g', derived from an Egyptian  $\text{Ⲭ}$  or  $\text{Ⲩ}$ , was at first on philological grounds transliterated g. The other Latin letters u, x, y and z borrowed at a later period from the Greeks were placed after the nineteen primitive letters from the Phœnician, in the order no doubt in which they were introduced.

### Conclusion

The statements brought forward in this paper may be summed up as follows;

- 1°. The Phœnician Alphabet was composed in Egypt at the time of the Hyksos Kings by the royal scribes.
- 2°. These scribes chose from among the Egyptian hieratic characters twenty two signs to express the then twenty two sounds of the Semitic language.
- 3°. They chose the signs so that the idea or object represented gave in the Semitic tongue a word commencing with the sound of the letter wanted and also in Egyptian the initial letter



of the corresponding word.

4°. The order of the letters was so arranged as to form one or more sentences (perhaps a prayer) the first word being the word of "God".

5°. The Greeks borrowed from the Phoenicians twenty letters which they retained in the same order with their Semitic names, but rejected  $\aleph$  and  $\pi$  and added at a later period the letters  $\nu, \varphi, \chi, \psi, \omega$ .

6°. The early Italian populations received directly from the Phoenicians nineteen letters, which they kept in the same alphabetical order rejecting  $\aleph, \pi$  and  $\aleph$ . To these nineteen letters were added at a later period the Greek letters  $u, x, y$  and  $z$ .

G. Bertin M.R.A.S.

London, December 1881.

This valuable paper which had been read at the Royal Asiatic Society's meeting of the Dec. 19<sup>th</sup> has been handed to the 'Orientalia Antiqua' at the request of the author by our learned friend W. J. W. Vaux Esq., Secretary, because of typographic difficulties.

Editor. T. & L.



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